

Sociology and Social Research

AN INTERNATIONAL JOURNAL

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1945-46

Sociology and Social Research

AN INTERNATIONAL JOURNAL

PUBLISHED BIMONTHLY AT THE UNIVERSITY OF SOUTHERN CALIFORNIA

3551 UNIVERSITY AVENUE, LOS ANGELES 7, CALIFORNIA

YEARLY SUBSCRIPTION, \$3.00

SINGLE COPIES, 60¢

Entered as second-class matter March 31, 1936, at the post office at Los Angeles, California, under the act of March 3, 1879.

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PUBLISHED BY

THE UNIVERSITY OF SOUTHERN CALIFORNIA PRESS

3551 UNIVERSITY AVENUE

LOS ANGELES 7, CALIFORNIA

p. 8.

SOCIOLOGY AND SOCIAL RESEARCH

September-October, 1945

SOCIAL DISGUISE AS THE PRINCIPLE OF ART

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● Art acquires its significance from such fusion of the conscious and the unconscious as may give the largest measure of satisfaction to the artist and to his readers and spectators. It is through this dynamism of integration that art becomes a personality builder and social binder. Art arises out of the repressed complexes in the unconscious. No art object can arouse any interest unless it solves some tension of conflict, brings about some balance or integration of the impulses. Thus aesthetic experience is identical with complete poise or repose and fulfillment of the personality. Such fulfillment depends, in the first place, upon bringing into the level of conscious experience repressed wishes and desires; and, second, upon resolving the inner tensions through a number of mechanisms with which psychoanalysis has made us familiar.

This balance, or integration, of the impulses and desires is very essential for a vital appreciation of beauty. Out of this comes the complete repose in the object which Münsterberg characterized as the essence of the enjoyment of beauty. But such aesthetic repose merely refers to a concentrated state of attention. In aesthetic appreciation the unity that the self acquires is the basis of profound activation of the will as it emerges victorious out of the uprushes and thrills of contending emotions rising from the depths of the unconscious.

While the revelation and externalisation of the unconscious are of the very essence of art, unconscious thinking cannot be presented in terms of conscious mental processes without undergoing distinctive changes. These changes are brought about by various conscious and unconscious devices or disguises, and are designated by the Freudian School as phantasy or myth making, symbolisation, condensation, dramatisation, secondary elaboration, rationalisation, and sublimation. All these dynamisms are characteristic of the art process. Of these processes phantasy or myth making, symbolisation, and sublimation are the more important.

Phantasy making "on the conscious level" organised with a view to perfect expression is the *sine qua non* of art creation. The unity, form, and clarity of treatment of the phantasies underlie the distinction between higher and lower art productions, apart from the worth of the subject matter. For, when the phantasy is brought up into the level of conscious mental processes and is reconstructed for society, nay, for all humanity and for all time, the selection of the raw materials of both conscious and unconscious life influences the art work. "A dream is a play with an audience of one." The constructed art work is intended for mankind as a whole.

Symbolisation, by which the artist transfers ideas and emotional values from one object to another, is widely used in all forms of art. "Man," observes Groddeck, "is at the mercy of the symbol and individual symbolism is pre-determined by a common heritage of symbols." In art forms of different peoples similar symbols are seen to recur, representing common elemental ideas and interests of mankind. On the other hand, without a knowledge of the meaning of symbols which comprise the peculiar legacy of a people, we cannot adequately judge the emotional appeals of its art in its social and historical

setting. Symbols range from those of the universal, biological phenomena of sex, birth, love, and death to certain abstract intellectual ideas, emotions, and actions, and represent the ABC of the artist's language.

Dramatisation also enters into the art process. A dream, a hallucination, or a phantasy mainly depicts a situation or action, and because it involves much more visualisation than verbalisation may be said to resemble a stage production. This necessitates the employment of certain characteristics of unconscious thinking, viz., pictorial thinking or presentation, and the rapid wiping out of one scene by another, mere usual sequences standing in the place of logical causal connections.¹ It is those unconscious mechanisms which have been elaborated into the conscious procedures in graphic presentation of the subject matter in painting, sculpture, and literature, especially the drama, that thrill multitudes. Not merely in dreams, delusions, and phantasies but also in conscious art work rationalisation is a common procedure seeking to evade the recognition of irrational and inconsistent behaviour, which really arises on the basis of unconscious urges.

If we adopt the use of the term "rationalisation" in a wider sense, art may be considered as arising out of rationalisation, i.e., the need for explanation and justification to the artist for certain feelings, ideas, and behaviour. Jones mentions this as "the necessity every one feels to have what may be called a theory of life, and particularly a theory of himself." For no one is this a greater-felt need than for the poet or the novelist. Secondary elaboration or the filling out of details and remodeling of the phantasy so as to bring it in harmony with other conscious mental processes is closely allied to the mechanism of rationalisation.

¹ Healy, Bronner, and Bowers, *The Structure and Meaning of Psycho-analysis*, pp. 254, 258.

Finally, sublimation which implies the change of the aims and goals of impulses so that their fulfillment may no longer meet with opposition from the environment is recognised to be a healthy and constructive way of dealing with irrepressible unconscious urges. All art creations by "throwing off disguises" so depict the course of the instinctive urges and behaviour that these can evade the sense of guilt and pay their tribute to the superego that focuses the ego's social and cultural acquisitions. The usual process is to attach the impulses to others which are egosyntonic so that "in this good company these get by the censorship." In most art creations the unconscious mechanism of sublimation is integrated with other unconscious devices as well as with aesthetic and intellectual factors.*

We shall now present a theory of disguise in art work. Psychoanalysis has described the various mental disguises involved in emotional adaptation and wholeness. Phantasy making, symbolisation, condensation, dramatisation, secondary elaboration, rationalisation, and sublimation are, as we have mentioned, the various unconscious and conscious mechanisms which the mind adopts to get over insistent, and yet discordant, urges that cannot bear the light of consciousness in the world of reality. Such disguises help the mind's adjustment to the environment. The artist by his sensitivity to the entire gamut of human passions and his imaginative and contemplative capacity can present these disguises in subtle, elaborate, dramatic, and attractive forms as no average man can. He is the past master in throwing off disguises so as to make the unconscious and undesirable urges seem tolerable and even necessary in a particular individual situation and

* Editor's Note: On account of limitations of space, Dr. Mukerjee's excellent analysis at this point of Sur-Realism is omitted. In this analysis, the author discusses Sur-Realism and the ways in which the unconscious mind projects itself in the forms of words and images and thereby embodies "a higher synthesis than is ordinarily perceived."

social context. In this he subscribes to an all-important social function. For it is necessary for mankind in all ages to externalise and fix those ever-changing impulses and moods that cause its inner tensions.

Another difference between the artist and the average man is this, that the former can maintain such detachment from his own personal experiences and the objective situations which occasion them as enables him to present these in their right perspective and meaning and with full insight. Thus he can unfold the variegated emotional stresses and strains at once with an intense vividness and a profoundly human impersonality and universalism. The artist presents his own psychological processes and experiences in the form of symbols, dramatisations, and sublimations that are in his aesthetic contemplation refashioned for his audience; for these are essentially intended for social communication. Hence, the symbols fulfill not merely his own but also his readers' and spectators' unconscious urges and lower their tensions.

Too close and active a participation with life prevents that introspection and recollection without which it cannot be truly comprehended, just as too fervid sensual passion and enjoyment prevent the full working of the mechanisms of symbolisation, sublimation, rationalisation, and phantasy making which are preliminary to art work. The artist must maintain a "detachment" or "distance" from his own action and passion in order that he can reach a true comprehension of what the situation signifies by representational imagery. An agent or active participant who is too close to life cannot image his mental processes and situation in such manner as to enable others to understand the meaning and significance these possess for him. In the second place, the artist exploring and elaborating to the full the symbolisation, sublimation, phantasy making, and other processes for obtaining peace in his own

mind can succeed to the degree that his art work approximates to an "optimum of social disguise" of the gratification of unconscious urges. Art work depends for its quality on the "optimum social disguise" of gratification of our wishes and wish-fulfillment that represents the mean between overelaborate and inadequate disguise.

There is an "optimum disguise" for every reader or beholder in any concrete situation, although the disguise may be somewhat increased or reduced. Excessive symbolisation and sublimation in art work which completely cover or conceal the unconscious urges will not offer fulfillment to the urges of readers and beholders. There cannot therefore be any arousal of "empathy" or identification with or "repose" in the object of the audience. Such work produces the impression of "artificiality," "thinness" or "unreality." On the other hand, if symbolisation and sublimation be too little, and the disguises for the representational satisfaction of the unconscious urges are too thin and apparent, the art work is bound to elicit emotional reactions of horror and ugliness on the part of the audience. This response is due to the fact that every person seeks to fulfill both his unconscious urges and the demands of the superego in order that he may achieve mental poise. An undersublimated, an undersymbolised, or an underrationalised work of art lets loose the unconscious wishes and ideas, unclothed and undisguised in their horror, in the field of consciousness of the beholder who to satisfy his superego condemns it as "sensational," melodramatic, and "stark in its realism." It is the degree of social disguise which differentiates between idealistic and realistic, abstract and naturalistic-romantic forms of art. Thus such antitheses in aesthetic theories find a solution in the fundamental conception of social disguise.

All great art has a tremendous human interest and significance, since it appeals to fundamental unconscious

desires and shows how to build up a new world in spite and out of the inevitability of pain, guilt, and anxiety that come out of these urges. Art enables us to participate in the forbidden fruit without losing the Garden of Eden. It appeals to us in the degree to which it stirs the depth of the emotional level and brings about reconciliation and harmony in our minds. This it can do successfully in the degree it can, by elaborating various disguises and offering surrogates, provide the widest scope for the harmless fulfillment of our complex systems of impulses and tendencies. The artist, through his system of disguises, creates a sense of unreality in the mind of the reader or beholder which is the essence of aesthetic enjoyment. In Hindu *alankara Sastra*, or the science of poetics, aesthetic value or *rasa* is defined as *aloukika*, or "that which does not belong to this world." Similarly Konrad Lange makes "illusion as conscious self-deception" the criterion of art. He observes, "We conclude that aesthetic enjoyment which a work of art as work of art affords is dependent neither upon the quality of its content nor upon its formal nature, but that it rests entirely upon the strength and vividness of the illusion to which the artist brings us through his art." Modern writers on aesthetics have expressed the same notion in the term "artistic objectivity."² Bullough has developed the cognate concept of "distance." According to him distance represents in aesthetic appreciation as well as in artistic production a quality inherent in the impersonal, yet so intensely personal relation which the human being entertains with art as mere beholder or as producing artist.³

The notion of "optimum disguise" of ideas and emotions is based on a classification of the genetic function of art and of the fundamental mental processes under-

² Theodore M. Greene, *The Arts and the Art of Criticism*, pp. 236-41.

³ *British Journal of Psychology*, 1912-13, p. 117.

lying both aesthetic creation and apprehension. Genetically speaking, there is an intimate connection between the production and enjoyment of art and the individual and social problems of orientation to the ambivalent desires towards both internal and external objects, of love and hate, creation and destruction that are deeply rooted in man's mental life. Artistic creation and enjoyment depend upon the resolution of an antimony created by the simultaneous operation of life and death instincts, love and hate, creation and destruction. Or dialectically, in the resolution of this antimony the demand of the libido (the life instinct of Freud) may be said to constitute the thesis, the pressure of the aggressive and destructive urges, the antithesis, and reparation or the triumph of the life instinct over the death instinct, the synthesis.⁴ The quality of art work rests on its capacity to represent such a synthesis for the reader or beholder. For providing a complete synthesis the art work must exhibit an optimum proportion in the relationship between thesis and antithesis, i.e., an optimum "disguise" of gratification of the destructive urges without causing pain to the Superego. Now the Superego is the social impulse both for the artist and for the beholder. It epitomises social attitudes and values internalised and transformed into "Thou shalts" and "Thou shalt nots" of the conscience. The impulses of life and love, of the creation of enduring goodness and wholeness, and the social impulses spring from a common root. In aesthetic experience we realise simultaneously not merely the full interplay of the creative and the destructive impulses that unburdens us of the load of mental pain, anxiety, and guilt but also the full richness and complexity of our social environment.

⁴ W. R. D. Fairbairn, "The Ultimate Basis of Aesthetic Experience," *British Journal of Psychology*, 1938, p. 178.

PEACE AS A REVOLUTIONARY IDEAL

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● Again there is an opportunity to institute peace on earth. Are we willing, after this second World War, to heed the admonition of the Apostle Paul and "follow after the things that make for Peace"? Or follow the prayerful suggestion of Abraham Lincoln, and "do all which may achieve and cherish a just and lasting peace among ourselves and with all nations"?¹ The chief problem before the world is the issue of Peace versus War, and peace does not come out of war. Peace can be won only through a new outlook on life, a reorientation of our civilization.

War is not inevitable and essential in our culture; it is irrational and definitely is not civilized. Each succeeding generation has fallen victim to the ravages of war because our cultures have been oriented to that end. The processes that lead to war can be checked only through rational revolution in our attitudes and culture patterns. Buried deep in the hearts of men lies the hope for peace, though few persons understand how revolutionary would be a genuine peace. In some groping manner, in the words of Joseph Conrad,² "What all men are really after is some form, or perhaps only some formula, of peace." Thus far it has not been learned that "The price of victory does not cover the price of peace."³ Peace is incompatible with war; it must be institutionalized and developed separately.

¹ Second Inaugural Address, March 4, 1865.

² In *Chance*, Part II, Chapter 4.

³ Cited from R. M. MacIver, *Towards an Abiding Peace*, (New York: The Macmillan Company, 1943), p. 15.

War is, unfortunately, a social institution. Its roots are traceable from early primitive society through the history of civilization, though modern organized warfare cannot be explained in terms of primitive warfare. In fairness to the primitive peoples it should be pointed out that their scale of warfare has characteristically been trivial and incidental. Their institutions are balanced in terms of group solidarity and simple economy; their cultures are oriented principally for peaceful living. Conflicts, classed with warfare, do of course occur on primitive levels of living, but not the cyclical, organized wars associated with the "higher" civilizations. While a complete historical perspective is desirable, modern warfare can be understood only in relation to current institutions with their complexity and diversity of function.⁴

Technology and the material means for war are not in themselves responsible for war, though the psychological and social derivatives may not thus be discounted. Technology, which could have served man peacefully through the ages, has characteristically been exploited for war. The epitome of this development is apparent in the relation of industrial science to the present war. Through the ages, humanitarian values have lagged behind the technological changes in culture, hence the destructive orientation of the latter. Man has become the victim of the machine to such an extent that, as Lewis Mumford says, "war is the supreme drama of a completely mechanized society."⁵ As long as man worships

⁴ Comprehensive discussion is available in Quincy Wright, *A Study of War*, 2 vols., (Chicago: The University of Chicago Press, 1942). Also useful is Wright's earlier and briefer survey, *The Causes of War and the Conditions of Peace* (New York: Longmans, Green and Company, 1935). For the perspective of the historian, see *War as a Social Institution*, edited by Jesse D. Clarkson and Thomas C. Cochran (New York: Columbia University Press, 1941). There are innumerable individual studies of primitive societies, and several extensive analytical studies: among the latter, W. I. Thomas, *Primitive Behavior* (New York: McGraw-Hill Book Company, Inc., 1937). William Graham Sumner and Albert G. Keller, *The Science of Society*, 4 vols., (New Haven: Yale University Press, 1927).

⁵ Lewis Mumford, *Technics and Civilization* (New York: Harcourt, Brace and Company, 1934), p. 309.

at the altar of the machine, and as long as industry and commerce escape rational social control, wars may be expected to continue in cycles. It is wishful thinking to hope that warfare will end because it has become so disastrous; the minorities who, through their government, resort to war are irrational to begin with and do not consider the costs and suffering entailed by war. It is the privileged minorities, who would play the game of conquest and exploitation, that have turned technological agents to destructive purposes, and this full-range motivation has never been more evident than in modern totalitarian warfare. Not only have the usual agricultural and industrial resources of groups of nations been pooled for the present war, but peacetime barriers to protect patents and monopolies have temporarily been lifted.

The issue of peace versus war, and the degree to which the former would be revolutionary, may be indicated by a consideration of the causes of war. We are familiar with such concepts as nation, sovereignty, statism, militarism, economic imperialism, patriotism, and nationalism. Now, the state is ordinarily regarded as above and beyond all law; it is, in the Hegelian sense, amoral; it is sovereign—it possesses “the right to use power without regard to the rights of other states,” which, as MacIver remarks, “is sheer irrationality.”⁶ Conceived as an entity, the state escapes reward or punishment; it possesses no human characteristics. Such views, though useful to instigate warfare, are fictions created by philosophers. In a reorientation for peace, states would be, as groups of human beings, subject to the law and morality expected of persons.⁷ Furthermore, if we are to achieve genuine international law, the unit will be not the nation, but the

⁶ R. M. MacIver, *op. cit.*, p. 22.

⁷ Jackson H. Ralson, *A Quest for International Order* (Washington, D.C.: John Byrne and Co., 1941), p. 48.

common man, and his welfare must be its chief concern.⁸ Thus the common man would have rights and duties not only within his own state or nation but on an international level.

Without the current fallacies regarding the state, nation, and sovereignty, militarists and economic imperialists would have no little difficulty in their resort to warfare; what, however, would they do without patriotism and nationalism as emotional urges? Patriotism is defined as "love of country; devotion to the welfare of one's country." There is another aspect, however, as has been shown by Thorstein Veblen: "Patriotism is of a contentious complexion, and finds its full expression in no other outlet than warlike enterprise; its highest and final appeal is for the death, damage, discomfort and destruction of the party of the second part."⁹ Militarists and imperialists know full well that concerted and sustained movement of the national spirit cannot be had without enlisting the community's moral convictions, and they skillfully persuade the common man that right is on his side. Even so, the higher the pitch of patriotic fervor, the more tenuous and superficial may be the requisite moral sanction.¹⁰ Veblen is surely correct in saying that "Patriotism is useful for breaking the peace, not for keeping it,"¹¹ and much the same may be said regarding the sentiment of nationalism as a war drive. In an orientation for peace, patriotism and nationalism would signify loyalty to one's community without contentious elements. There would be loyalties on a higher plane than state or nation because of broader community of interest.

Although the causes mentioned above are among the important ones that would have to be outmoded in an

⁸ *Ibid.*, p. 166.

⁹ Thorstein Veblen, *An Inquiry into the Nature of Peace and the Terms of Its Perpetuation* (New York: The Macmillan Company, 1917), p. 33.

¹⁰ Cf. *ibid.*, pp. 34, 36, 37-38.

¹¹ *Ibid.*, p. 78.

orientation for peace, the problem of cultural reconstruction would be far more complex. The causes of war may be classified, for example, as biological, psychological, political, social or cultural, religious, moral, and metaphysical, each of these being subject to further division.¹² While an emphasis may be placed on any class of causes, there tend to be not a little overlapping, misrepresentation, and rationalization in attributing the causes of wars. The real cause, as Bernard points out, may be economic, yet concealed under political, moral, or even religious disguises, or under some social ideology.¹³ Causes of war may develop out of each other in such complex and illusive manner that the people remain in ignorance of the true causes. As MacIver has well said, "No matter whether the cause be small or great, war forgets the 'cause' and engulfs the whole earth."¹⁴ The presentation of far more complex lists of causes would merely fortify the remark that it would indeed be difficult to diagram any plans to change our cultural orientation from war to peace.¹⁵

¹² This classification, widely applicable, is discussed in L. L. Bernard, *War and Its Causes* (New York: Henry Holt and Company, 1944), pp. 228-235. A more extensive evaluation is available in Quincy Wright, *A Study of War*. For general background, consult Herbert Hoover and Hugh Gibson, *The Problems of Lasting Peace* (Garden City: Doubleday, Doran and Co., Inc., 1943), R. M. MacIver, *Towards an Abiding Peace*, and Mortimer J. Adler, *How to Think about War and Peace* (New York: Simon and Schuster, 1944).

¹³ *Ibid.*, p. 233.

¹⁴ MacIver, *op. cit.*, p. 158.

¹⁵ Bernard (*op. cit.*, pp. 228-35) discusses and illustrates a particularized analytical classification which cuts across the departmentalized classification. Listed by opposites, causes may be incidental and fundamental, superficial and profound or surface and underlying, accidental and purposive, unpremeditated and premeditated, temporary and persistent or transitory and continuous, immediate or proximate and remote, efficient and final, initial and ultimate, original and derivative, concrete and abstract, simple and complex, open and concealed, special and general, specific and circumstantial, explicit, obscure, personal and social, single and multiple, contributing, or exclusive. As to validity, causes may be ostensible and real, reputed and actual, quasi and factual, feigned or implied, obscure. Causes may be human and natural, physical and psychological. There may be rationalization, misrepresentation, and confusion with reference to critical incidents, the "white man's burden," presumptions to restore or preserve order, the liberation of peoples, the religious motive, the salvaging of democracy, the protection of small countries, ideological motives, et cetera.

Whatever the underlying causes, wars are conducted by governments, and it has become practically impossible to allocate the responsibility. In so far as this is true, governments, as agents of privileged classes, may actually be a menace to the common peace. Veblen frankly says that governments—monarchies and democratic republics alike—may be criticized for directing the affairs of state too much in behalf of “the kept classes” instead of governing for the welfare of all who live in the community.¹⁶ When war is imminent, one hears so often that “national” interests and “vital” interests are at stake, though this is misrepresentation, for governments as such are not apt to have vested interests in foreign countries. Virtually, it is the private enterprise of privileged groups that is thus clothed in the garb of national and vital interest.¹⁷ In order to preserve imperialistic control over the resources of nature, governments also align themselves in “balance of power” systems. If such a balance is upset, it must immediately be patched up or war is the usual consequence.

In the cultural orientation now characteristic of the Western world, there are other factors which jeopardize peaceful world organization, as, for instance, high tariffs, immigration laws, and power pyramids in industry and commerce, finance, and labor. The power pyramids are all directed toward the glorification of monopoly control, and governments have become closely identified with these avenues toward control. In order that international cartels, for example, may appear to have legal sanction, the tendency for some years has been to have them arranged through government agencies. They are private organizations but become pseudogovernmental. Dozens

¹⁶ Thorstein Veblen, *op. cit.*, pp. 290-92. Cf. Lester F. Ward, *Dynamic Sociology* (New York: D. Appleton and Co., 1910), Vol. II, pp. 212 ff., 227-31.

¹⁷ Cf. Jackson H. Ralston, *op. cit.*, 123-40.

of exclusive intergovernmental commodity control agreements have thus been created with almost unlimited power over the production and distribution of the commodities concerned. Such a policy may endanger world organization for peace; it is doubtful that international cartels or control agreements are compatible with the principle of free access to natural resources or commercial goods. It is significant that the traditional "balance of power" in Europe is no longer sufficient, and a new worldwide balance of power is being arranged with the Big Five empires as the nucleus. This situation, too, would have to be faced in a reorientation for peace.

The trend has become too clearly a Darwinist struggle of imperialistic nations to survive, not excepting the possible "elimination of the unfit." Fascist nations, of course, boasted of this view, and the fascist leaders also boasted of not being international in program or sympathy. A peaceful orientation would be antithetical to this program. It is not enough to work out a world organization which would "in principle" maintain the sovereignty of nations. There must be protection for small nations against the larger ones; in the final analysis, the people in the smaller nations must be protected against the powerful groups in the larger nations. No superstate would be required for the purpose, though there must be some way to restrain the different nations from action harmful to their neighbors. It is likely that the powers needed would be negative rather than coercive.

Strictly speaking, there is as yet no international law worthy of the name. Peace treaties do not guarantee peace. Treaties between nations are no better than the recognition they receive from the parties concerned. Treaties that appear innocuous may prove to be obstacles to peace. The only true international law would be legislation by some duly constituted authority higher than any and all

nations, applicable to international and world affairs, and to this law people, not states, should be subject. International law should in no manner trespass into the realm of purely national matters where local jurisdiction would remain paramount. This, it appears to the writer, would be the ultimate achievement in a reorientation of our culture for peace.

National and international values will be found highly reciprocal in working out peaceful organization. One cannot expect international incorruption to come out of national corruption. In a peaceful reorientation, there must be improvement in living conditions within nations. Countless plans have been offered to this end in terms of national interest,¹⁸ with programs that will require years for their fulfillment. While readjustments within nations may not prove easy, it will no doubt be more difficult to implement the new League of United Nations in order that reasonable coordination may be achieved for all in world commerce. In any case, exploitation of the many by the few must cease within nations before it can be dealt with successfully in world organization. Simply stated, people must learn to live together within the nation and thus be prepared to cooperate in what Graham Wallas calls *The Great Society*.

The transformation which would be so revolutionary if our civilization were to be motivated for peace could not be undertaken without overhauling the educational program. The concepts or values now associated directly

¹⁸ Consider, for example, Lewis L. Lorwin, *Postwar Plans of the United Nations* (New York: The Twentieth Century Fund, 1943), and his more recent work, *Time for Planning* (New York: Harper & Brothers, 1945). Lorwin has written other books in this field. Louis H. Pink has emphasized the interrelation of domestic and international programs in *Freedom from Fear* (New York: Harper & Brothers, 1944). A symposium, *Problems of the Postwar World*, edited by Thomas C. T. McCormick (New York: McGraw-Hill Book Company, Inc., 1945), deals with economic, political, and international problems. Herbert Feis, *The Sinews of Peace* (New York: Harper & Brothers, 1944), discusses the principal economic issues. For the anthropological approach, see *The Science of Man in the World Crisis*, by Ralph Linton (New York: Columbia University Press, 1945).

or indirectly with the causes of war should not be glorified, but, if taught at all, should be dealt with in negative fashion, as is done with social disease, vice, delinquency, and crime. From childhood onward, the positive rather than negative values should be taught and emphasized. The feasibility of remolding a generation through education and indoctrination has been thoroughly illustrated by several totalitarian countries; by altering the content in the educational programs of the most influential countries, much could be achieved even in one generation in the revolution toward peace. The younger generation would constitute no problem; it is the older group that would be difficult to convert, or "make over."

The price of peace would therefore require a new education in which the values that lead to war would clearly be incompatible. Economic and political institutions would have to be cleansed of their present motivation for war. Maladjustments and social disorganization, so fertile in the discontents which influence people toward war, would need immediate and sympathetic solution. And governments certainly should not rule, conscript, and regiment, as is essential in war, but should protect and serve all without class distinction. There would then be no need for "wars between governments."

It is not the purpose of this essay to evaluate the Dumbarton Oaks proposals or the progress of the Conference at San Francisco in working out a world organization for peace. Others have pointed out strong and weak points in both of them. It would appear that now, during the crucible of war, should be the most opportune time for international and national reconstruction for peace. The most powerful nations, however, do not seem ready to make the sacrifices essential for a genuine and lasting peace. At most we can expect another organization of nations, patterned largely on the first League, with addi-

tional developments in connection with regionalism and armed security. The European balance of power will be superseded by world-wide balance of power, which may succeed in holding off war for an indefinite period. No one can predict whether it will be a long or short intermission from war. Peace could be expected only through a revolution in social values and a new motivation in basic organization. Military, economic, and moral disarmament would be necessary. We may be moving slowly in the right direction, with the League of Nations and its successor as symbols in the process. It must be fully realized, however, that peace is not an armistice. Far more than that, it is a revolutionary ideal.

TYPES OF MALADJUSTED PERSONALITY*

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● At the adult level there are four major areas in each of which the individual is obliged to effect a satisfactory personal and social adjustment if he may be regarded as having achieved an efficient pattern of life organization, i.e., a structure of attitudes and values by and through which the person endeavors to realize his basic needs or wishes and which is also in accord with societal standards for acceptable overt behavior.¹ These four areas are commonly referred to as (1) the familial, (2) the occupational, (3) the religious, and (4) the recreational. Each, in its own sphere, comprehends a variety of activities, and none functions without some relationship to the larger and more inclusive social order. Just as the wholesomeness of any society may be measured by the integrity of its basic institutions, so it is with the individual. If maladjustment occurs in any one of these four major areas of the life situation, the personality configuration of the individual is thereby affected.² As Eubank has suggested, all of the individual's basic needs must be fulfilled to some extent if the person is to have a complete life.³ It is in

* The publication of this paper is sponsored by The University of Southern California Chapter of Alpha Kappa Delta, Sociology Honor Society.

¹ Mabel A. Elliott and Francis E. Merrill, *Social Disorganization* (New York: Harper & Brothers, 1934), p. 53.

² Emory S. Bogardus has defined the personality configuration of the individual as "the shape and style of one's integrated attitudes." See *Fundamentals of Social Psychology* (New York: D. Appleton-Century Company, 1942), p. 116.

³ Earle Edward Eubank, *The Concepts of Sociology* (New York: D. C. Heath and Company, 1932), pp. 186-87. Eubank lists six basic needs or wishes. They include the four basic wishes of Thomas, (1) the wish for new experience, (2) the wish for security, (3) the wish for response, (4) the wish for recognition, (5) the urge to be of aid or service, (Emory S. Bogardus), and (6) the wish for self-expression. To these Bogardus would add Petroff's urge to be free, the urge to be treated fairly, the urge to create, and the need for extrahuman aid. See *Sociology* (New York: The Macmillan Company, 1941), Chapter IV, pp. 71-79 and Chapter X, p. 335. The present writer has elsewhere suggested the need for self-respect as worthy of consideration as one of the basic urges or wishes.

the four major areas of the adult social situation cited above that the basic wishes are normally expressed and realized.

When we refer to an integrated or well-balanced personality, we imply one that is characterized by a harmonious and effective organization of attitudes and values. That is, the individual is responsive to and selects those values which can best serve his *varied* needs. His pattern of life organization is such that no one set of values assumes an inordinate ascendancy. Proportionate amounts of time, energy, and consideration are given to one's home and family life, to useful or remunerative employment, to spiritual development and growth, and to recreational or leisure-time activities.

The personality configuration of any individual may be determined by an analysis of how the person has objectively defined his social situation, i.e., by an appraisal of the values which he has selected and particularly of those which have assumed a dominant role in his pattern of life organization. When such an analysis reveals that the person has more or less consistently selected only those values which have contributed to his individual and financial aggrandizement, we may say that this person is primarily egocentric and economic-value minded. Other terms such as job-mindedness, home- and family-mindedness, pleasure-value-mindedness, other-worldly-mindedness, etc., are indicative not only of those values which have been the chief concern of the individual but also of other values which have been disregarded or conceded only a minor role in the person's pattern of life organization.⁴

⁴ Values are either positive or negative. Positive values are those toward which the individual or the group evidences favorable attitudes, i.e., those which persons have a tendency to approach and select. Negative values are those which the individual or group shuns and from which there is a tendency to withdraw. Neither individuals nor groups respond to data which have no meaning for them.

The significance of an extremely circumscribed pattern of life organization is likewise twofold. First, individual and social potentialities conducive to the development of a more wholesome personality configuration than has been achieved may be lost. Second, by limiting himself to a meager range of interests the individual thereby renders himself more susceptible to various forms of personality disorganization than would be the case if he had cultivated a number of supplementary and alternative resources. Some kind of balance among the basic wishes must obtain if a wholesome personality configuration is to be established. Overemphasis with respect to a particular need may result in a sterility in one or more of the major areas of the individual's social situation. For example, there are some persons so dominated by the need for security that all other values are sacrificed to this end, and other natural and basic urges are stifled or never allowed to develop. Persons who organize their lives about one or two basic needs automatically place themselves in an extremely vulnerable position in so far as their mental health is concerned. Such persons may be likened to individuals who invest their life savings in one commodity. If this value is lost no other resources may be immediately available to the individual. Doctor Nolan D. C. Lewis⁵ has stated that many persons make all their investments in externalities and, in times of stress, have no inner reserves with which to meet an adverse situation.

Some crises are inevitable in the life process of every person. How well one may be able to reorganize his life after such an event depends not only upon the adjustive capacities of the individual but also upon the meaning which the occurrence has for the person concerned. If that area of his life situation from which the individual has derived his chief satisfactions is severely and ad-

⁵ Director, The Psychiatric Institute, New York City.

versely affected, he may feel that his whole world, or all that has meaning for him, has been demolished. In addition to the meaning and severity differentials, the time and numerical character of the events or crises are important. If the crisis occurs at a time when the person is poorly equipped to meet such an adversity, he may find it virtually impossible to reorganize his life or to realign his capacities for adjustment on a satisfactory basis. The loss of employment or financial reverses occurring at a time when other reserves are low or exhausted, i.e., during periods of illness or economic depression when it is difficult to secure any type of employment, increase the severity of the crisis and the effect upon the life organization of the individual. Moreover, persons may be able to withstand a certain amount of adversity, but when continued and numerous crises occur the resistance of the individual and his ability to reorganize his life may be depleted. Personal and social values may be completely lost or come to have such limited meaning for the individual that mental illness or some other form of personal and social disorganization may be evidenced.

Such facts are not exclusively exemplified by persons who manifest extreme forms of personality disorganization, i.e., some type of mental illness. They are frequently demonstrated by the type of businessman who has devoted his time and energy almost entirely to his economic interests. In the normal course of events a day comes when he is obliged to retire from whatever enterprise may have been his major concern. What other meaningful areas are there in this man's social situation? From the standpoint of sociability and companionship he may be a comparative stranger to his own family. He may have forgotten or never learned how to play, how to participate naturally and freely in activities not immediately associated with his economic interests. He may have neglected to relate himself to anything greater than self or beyond his ma-

terial needs. If he resides in an urban community his contacts with former associates may become increasingly infrequent.⁶ He may be financially equipped to enjoy and participate in the best that his social and cultural milieu has to offer, yet find himself incapable of doing so because he lacks the personal and social prerequisites for effecting such an adjustment. His alternative resources are negligible. If he wishes to avoid becoming a victim of the disintegrating process of ineffectual and aimless living, he may have no recourse other than to reorganize his entire structure of attitudes and values.

Another common maladjusted personality type is evidenced by the woman who has assumed a sacrificial role with reference to her home and family, and who has not developed any interest beyond the immediate sphere of her home. Children do grow up, marry, and establish their own homes, in many instances several years prior to the marital partner's retirement from his economic activities. At such a time the woman may find herself suddenly bereft of her major interest, i.e., what she has considered her major area of usefulness. Physiologically, the climacteric period is one which should not be the occasion of severe mental distress and personality disorganization. However, since this frequently does occur, more attention is being directed to the fact that the climacteric period of women tends to coincide with that time in the natural history of the family which has been called "the stage of the empty nest."⁷

A similar situation may be manifested by women who lose their marital partner through separation, divorce, or

⁶ Dr. Bessie A. McClenahan has pointed out that in the city community of interest, i.e., communality, has supplanted neighborliness. Communality is defined as "a social grouping for carrying on an activity, whose members are drawn together on the basis of common interest or interests subserved." See *The Changing Urban Neighborhood* (Los Angeles: The University of Southern California Press, 1929), p. 108.

⁷ Willard Waller, *The Family, A Dynamic Interpretation* (New York: The Gordon Company, 1938). Waller's natural history of the family (based on MacIver) includes five stages: (1) life in the parental family, (2) courtship, (3) the first year of marriage, (4) parenthood, and (5) the stage of the empty nest.

death. The unfaithfulness of a marital partner after many years of married life is equally difficult. These women often feel that all that has meaning for them has been lost or is threatened. The crisis is particularly disorganizing for women who are not financially independent. They frequently state that they are too old to work, or have never been trained to earn their own living. The future seemingly holds little other than a life of dependency.

A greater personal and social tragedy than those which have been cited is depicted by the youth who is eager and willing to assume adult responsibilities and social relationships but who, through some adverse circumstance, cannot secure the first necessary prerequisite, a job. At the time when they could perhaps contribute the most to society, these young people may become cynical, bitter, and disillusioned. During the last economic depression many young persons who were unwilling to be a burden upon their families "took to the road" and became the "boy and girl tramps of America."⁸ Enforced or continued idleness is incompatible with youth, and if young men and women cannot find wholesome and constructive outlets for their energy they will find other media for self-expression.

Idleness is responsible for much personality disorganization and social maladjustment. At any adult age level mental distress may occur when the person is confronted with a situation in which he finds nothing definite or useful to do.⁹ From the standpoint of preventive and positive mental hygiene, one can scarcely question the efficacy of the early establishment of a well-balanced pattern of life organization.*

⁸ Thomas Minehan, *Boy and Girl Tramps of America* (New York: Farrar and Rinehart, Inc., 1934). A study of five hundred boys and girls "on the bum."

⁹ Frederic D. Zeman, M.D., "Physical Illnesses and Mental Attitudes of Old People," *Mental Hygiene in Old Age* (New York: The Family Welfare Association of America, 1937), p. 40.

* This article will be followed by another on "A Conjuncture Theory of Personality Reorganization" by the same author in the November-December issue of *Sociology and Social Research*.

THE ROOTS OF REVOLUTION

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● Revolution has been described in many terms. Typical of the political conception is this definition of Chateaubriand's: "By the word revolution I shall understand, therefore, in the following, only a total change of the government of a people, whether from a monarchy to republic or republic to monarchy."¹ However, as Chateaubriand admitted, political change is only an index, not the fact in its entirety: "if the spirit of peoples," he added, "does not change, what does it matter whether they are disturbed sometimes in their misery, and whether their name or that of their ruler has changed?"

Revolution may be described as a social change brought about by elements other than the ruling class and by force.² And if "class" seems an ambiguous term, then "interests" may serve as the *deus ex machina* of revolution.³ But, whether of class or interests, revolution is a phenomenon of social struggle which results in the translocation of sovereignty.⁴ It implies a deep schism in the State.⁵ In its minimal aspects revolution represents the failure of the political system, and in its maximal aspects the inadequacy of the entire social order.⁶ The reconstitution of the State which we call revolution, whatever else it is, is a function of prior failure.

¹ *Essai sur les Révolutions, Anciennes et Modernes* (Paris, 1826), p. 275.

² Cf. G. Mosca, *The Ruling Class* (New York: McGraw-Hill, 1939), Chapter 8; K. Kautsky, *The Social Revolution* (Chicago: 1912); A. Weisbord, *The Conquest of Power* (New York: Covici-Friede, 1937).

³ Cf. C. Sutton, *Farewell to Rousseau* (London: Christophers, 1936), pp. 172-73.

⁴ Cf. D. Yoder, "Current Definitions of Revolution," *American Journal of Sociology*, 32:435, 1936.

⁵ Cf. R. M. MacIver, *The Modern State* (Oxford University Press, 1926), p. 212.

⁶ Cf. G. S. Pettee, *The Process of Revolution* (New York: Harper & Brothers, 1938), p. ix.

However, society is not so neatly compartmentalized that revolution as a political process can occur in a social vacuum. Revolution is a sociopolitical change the elements of which include the personnel of government, the elimination of the legal barriers to change, the appearance of elite or leadership qualities in a new social group as well as the emergence of aggressive behavior patterns among both the expansive and the desperate, and the development of a new ideology and new social myths.⁷ Revolution is, therefore, only one of a great number of forms of social change.⁸ Its political aspects are, above all, indices of "substratic" movement (i.e., of underlying economic and psychological changes).⁹ In other words, the political reorientation of revolution is a phenomenon of shifting social relations.¹⁰ The relational transition is so profound that it makes impossible (so it seems, at least) a return to the *status quo ante*: no society ever comes out of revolution, regardless of the ultimate development, unchanged.¹¹

Moreover, this mutation of social relations which revolution climaxes is a deeply cultural product of a social idealism, of some sort (not necessarily liberal, humanitarian, bourgeois), which has sat in judgment of social efficiency.¹² It is thus a transvaluation of values, a radical

⁷ Cf. Pettee, *op. cit.*, pp. 4-23.

⁸ Cf. L. P. Edwards, *The Natural History of Revolution* (University of Chicago Press, 1927), p. 1. Moreover, revolution has its own variates. Marxists, for example, classify them thus: palace, colonial, bourgeois, proletarian, and counter-revolutionary. Pettee suggests: private *coup d'etat*, social, and political. L. L. Bernard, in *Introduction to Social Psychology* (Henry Holt and Company, 1926), pp. 512 ff., lists: factional, institutional, and social.

⁹ Cf. E. Lederer, "On Revolutions," *Social Research*, 2:1 ff., 1936.

¹⁰ Cf. A. Meusel, "Revolution and Counter-Revolution," *Encyclopedia of Social Sciences*, 13:367.

¹¹ Cf. E. D. Martin, *Farewell to Revolution* (New York: W. W. Norton, 1935), p. 24.

¹² This paragraph is based on: C. D. Burns, *The Principles of Revolution* (London: Allen and Unwin, 1920), p. 113; M. A. Elliott and F. E. Merrill, *Social Disorganization* (New York: Harper & Brothers, 1933), p. 702; V. F. Calverton, *For Revolution* (New York: John Day, 1932); W. G. Sumner, *Folkways* (Boston: Ginn and Company, 1911), pp. 86-7; G. Soule, *The Coming American Revolution* (New York: The Macmillan Company, 1935), Chapters 1-3.

change in social attitudes toward the institutional structure of society, an operation of the human mind which demands both destruction and reconstruction. It is drama done in tragic mood, and the destiny of the social idealism moves through the violence of social waste to achieve release of the human mind. It is a strain toward adventure, breaking the strain toward consistency; and out of this rupture of the "cake of custom" comes a new social ritual with its own folkways, mores, taboos, and institutions. Political reconstitution, mob violence, hunger, terror, the swiftness of the march of events—all of these are almost irrelevant aspects of a period when people, finding themselves in a situation pregnant with "things to come," define that situation in terms of radical release and re-direction.

What factors bring such a period into being? Plainly, any answer to that question involves, whether explicitly or not, a theory of social causation. The etiology of social action is not a simple matter, and the resort to analogical extensions of a purely mechanical or biological nature is not successful, for analogies are illustrative devices only.¹³

Generally speaking, the basis of revolution has been explained (1) objectively, (2) subjectively, and (3) objectively-subjectively. The first explanation points to some institutional-group factor (or set of factors) as the causative agency. The second regards revolution as the work

¹³ For purely mechanical analogies, cf. N. Bukharin, *Historical Materialism* (New York: International Publishers, 1925), pp. 74, 255-61; H. Levy, *Philosophy for a Modern Man* (London: Christophers, 1938), Chapters 3 and 4; and A. Loria, *Contemporary Social Problems* (New York: Charles Scribner's Sons, 1911), p. 139. For the biological analogy, in one form or another, cf. C. Brinton, *The Anatomy of Revolution* (New York: W. W. Norton, 1938), P. A. Sorokin, *The Sociology of Revolution* (Philadelphia: J. B. Lippincott, 1925), Chapter 17; and H. A. Taine, *The Ancient Regime* (New York: Henry Holt, 1896), p. 170. For a discussion of the methodological problems in the interpretation of historical change, see my "The Scientific Use of Historical Data," *Philosophy of Science*, 11:53 ff., January, 1944. For an eclectic interpretation of theories of causation (of revolution) see my "Sequence in Revolution," *American Sociological Review*, 6:702 ff., October, 1941.

of the human mind in its rational and irrational aspects. Finally, the eclectic interpretation, much more systematic, finds both objective and subjective factors functioning in the revolutionary situation.

The typical institutional-group or objective thesis runs something like this: "The fundamental reason for political revolutions, *coups d'état* and new deals may be found in the simple fact that governments under normal conditions are slow-moving affairs. . . . So a widening gap develops between the facts of national life and what the government assumes them to be, between what the people think they want and what the government is giving them."¹⁴ The widening gap between government and people is usually ascribed to the decadence of the ruling class at a time of expansion and ascendance among an aggressive subclass. The "elite" theory, as advanced by Mosca, Pareto, Handman, Davis, among others,¹⁵ stresses the lack of vital relationships between the ruling group and the main currents of their time. "The whole universe is in ceaseless change; it follows that the composition of ruling classes is never constant but shifts to correspond with the shifting environment. When this change is so rapid that men cannot adapt themselves to it we call the phenomenon a revolution."¹⁶

From this point of view bureaucratization of political power (with its attendant life-values rooted in hierarchical prestige and plunder) is a basic factor in elite degeneracy and, therefore, in revolution. "History," said

¹⁴ Cf. W. B. Munro, *The Governments of Europe* (New York: The Macmillan Company, 1936), pp. 5-6.

¹⁵ Cf. Mosca, *op. cit.*; J. Davis, "Sociological Interpretation of the Russian Revolution," *Political Science Quarterly*, 37:227-50, 1922; Max Handman, "The Bureaucratic Culture Pattern and Political Revolution," *American Journal of Sociology*, 39, 1933; Brooks Adams, *The Theory of Social Revolution* (New York: The Macmillan Company, 1913); V. Pareto, *Mind and Society* (New York: Harcourt, Brace and Company, 1933), 3:1423-31. For certain aspects of the relationship between government and people, see my "Planning in Mass Society and in Differentiated Society," *Journal of Legal and Political Sociology*, April, 1944, pp. 17 ff.

¹⁶ Cf. Adams, *op. cit.*, p. 132.

Pareto, "is a graveyard of aristocracies." Death comes from a slowing-down of the process of class circulation at a time when there is an accumulation of superior elements in a subclass, or (at the time) nonelite. The channels of mobility and of communication thus blocked, there occurs the separation of political policy from the course of social change: policy has no real relationship with polity.¹⁷ Revolution, therefore, is a function of political failure at a time of economic and ideational advance; the method of slow incremental rectification is rejected as a matter of necessity for that of heroic radical alteration.¹⁸

The subjective interpretation of revolutionary causation simply goes beneath the aspectual phase which the objective approach describes. It dwells on those deeplying phenomena which have to do with the workings of men's minds. The subjective interpretation has two foci of attention: (1) the *rational*-group and (2) the *irrational*-group aspects of revolutionary motivation. From the standpoint of the first, revolution represents a revolt against an irrational social environment. From the standpoint of the second, revolution is an emotional upsurge from the "subconscious," the "instinctive," and the unreasoning "psyche." In actual practice these two emphases are closely allied.

Aristotle set the mode for the subjective interpretation in his *Politics*.¹⁹ The identifying mark of irrational social life is inequality.²⁰ The form which the protest against

¹⁷ It should be noted that this interpretation holds, with Hegel and Marx, that each society contains the germs of its own disintegration. Brooks Adams' study is an application of this point of view, but in terms of a cultural lag hypothesis. Sometimes this separation results from undue devotion to ideology: cf. A. Koestler, *The Yogi and the Commissar* (New York: The Macmillan Company, 1945).

¹⁸ This is the thesis of S. A. Reeves, *The Natural Laws of Social Convulsions* (New York: E. P. Dutton and Co., Inc., 1933). For a discussion of the "heroic" aspects of this interpretation, cf. T. Burrow, "The Heroic Role," *Psyche*, 7:42, 1926.

¹⁹ Cf. Weldon translation (London: Macmillan Company, Ltd., 1884).

²⁰ According to Aristotle, inequality may be arithmetical, a matter of numbers, or proportional, a matter of wealth. Revolution is a reconstituting of society in protest against inequality. It may involve a change of polity, a change of the holders of political power, an intensification or integration of existing polity, or an innovation in some single department of polity. Cf. Book VIII, 1.

inequality assumes is dependent on the type of social organization. In an oligarchical society, it appears as resentment at the disproportion or limitation or concentration of gains and honors. In democracy it is manifested in the reactions of the propertied classes against the unprincipled conduct of demagogues. In aristocracy it is displayed in the resentment against the departure of the ruling group from their proper principle of justice, i.e., their unsuccessful fusion of virtue and wealth. In any case, revolution is a consequence of impatience with suffering.

Arguing the same thesis, Sir John Fortescue, in his *Governance of England*, held that men will rise "for lack of goods, or for lack of justice. But certainly when they lack goods, they will rise, saying that they lack justice."²¹ Hobbes was not quite sure that an economic imbalance need always be present, but in any case the feeling of social wrong is a significant fact in revolution. Three things "dispose men to rebellion": (1) discontent, "for as long as man thinketh himself well . . . it is impossible for him to desire the change thereof"; (2) "the pretence of right," for, even though a man is discontented, he will not show it if there is "no just cause" for making the government responsible; and (3) "hope of success," for "it were madness to attempt without hope. . . ."²² In his *Leviathan* he added another point: "One of the most frequent causes of it (rebellion), is the Reading of books of Policy, and Histories of the ancient Greeks, and Romans. . . ."²³

²¹ Cf. F. J. C. Hearnshaw, ed., *Social and Political Thinkers of Renaissance and Reformation* (New York: Brentano, 1926), p. 78.

²² *The Elements of Law*, edited by F. Tönnies (Cambridge University Press, 1928), p. 133. Discontent, Hobbes explained, may come from bodily pain present or expected and from trouble of the mind. Pretence of right is occasioned by commands against conscience and against laws, conflicting commands, and commands to contribute money or persons.

²³ Cf. *loc. cit.* (New York: E. P. Dutton and Co., Inc., 1914), p. 174.

The Romantic outburst which followed that decidedly rationalistic social reconstruction called the French Revolution fixed in popular thinking the idea, suggested by Hobbes, that revolutionary temper is incurably unrealistic.²⁴ However, there is certainly in the modern revolutionary mood, however romantic in some respects it may be, a fairly realistic approximation of the situation. It rises above mere concrete abuses, above metaphysically oriented social reconstruction, to a logically and even scientifically based societal reorganization. It must not be denied, of course, that in revolutionary thinking one is apt to find mysticism, a strange disdain for reality.²⁵ Nonetheless, the tendency toward situational transcendence which one finds in revolutionary periods makes it certain that an understanding of revolution is a matter of knowing the human mind.²⁶

What is the motivational history of "revolutionary" types of mind? One may diagnose them as personalities suffering from environmental thwarting of drives essentially biological.²⁷ One may interpret them in terms of a

²⁴ As a historical problem the ideological counter-response of Romanticism is an interesting phenomenon. Karl Mannheim has dealt with one phase of it, the logical or ideological, in his *Ideology and Utopia* (New York: Harcourt, Brace and Company, 1935). Irving Babbitt, in his *Rousseau and Romanticism* (New York: Houghton, Mifflin Company, 1919), and G. A. Borgese, in his "Romanticism," *Encyclopedia of Social Sciences*, 13:426-33, have stressed the historical as well as situational implications of the movement. Martin's *Farewell to Revolution*, *op. cit.*, reflects the Romantic reaction to revolution of a Chateaubriand.

²⁵ Cf. J. Ortega y Gasset, *The Modern Theme* (London: Daniel, 1931), pp. 99-131.

²⁶ This is the thesis of R. A. Orgaz, in "The Causes of Social Revolution," *Sociology and Social Research*, 16:111-15, 1931. He finds three elements in the "revolutionary spirit": discontent with the present (negative sentimental element); consciousness of right in the revolutionary masses (positive sentimental element); and ideals of the future (rational Utopian element). Koestler makes brilliant use of this general thesis in his *The Yogi and the Commissar*, *op. cit.*

²⁷ Typical presentations include: Edwards, *op. cit.*, Chapter 1, and Sorokin, *op. cit.*, Chapter 17. The drives may be thought of, however, as psychosocial: cf. J. Dollard, et al, *Frustration and Aggression* (Yale University Press, 1939); A. Keller, *Church and State on the European Continent* (London: Epworth Press, 1936), pp. 24-45. The drives may also be regarded as peculiar to a particular "class": cf. J. F. Brown, *Psychology and the Social Order* (New York: McGraw-Hill, 1936), p. 215.

lack of adaptation to the environment, however caused.²⁸ They may be seen as a function of changes occurring in the "dominant crowd."²⁹ But whatever the "frame of reference," the motivational interpretation of revolutionary behavior invariably sees it in terms of a crisis situation.³⁰ It logically follows that revolutionary behavior as crisis behavior conforms to the same means-ends construction process, the same procedure of defining the situation, which may be found in so-called normal times. Therefore, to insist on finding the driving force of revolution exclusively in an inner, subjectivistic *élan vital* is to be guilty not only of a particularism but also of putting the facts of revolution quite beyond the pale of research. It proves too much; as a result, it proves nothing. For it overlooks the fact that behavior is dynamically configurative, regardless of the nature of the situation.³¹

This fact underlies what may be broadly characterized as the situational analyses of the roots of revolution made by Ellwood, Myers, Morkovin, Farrington, Malamud, and the present writer.³² Thus, Malamud, utilizing Jung's psychology, has shown how conflicts between opposing psychological tendencies may result in crises both individual and social. Farrington, on the basis of the behav-

²⁸ Cf. G. Le Bon, *The Psychology of Socialism* (New York: The Macmillan Company, 1899), Chapter 5. Le Bon finds that the lack of adaptation is due to a hatred of civilization (Rousseau), competitive unfitness (Darwin), and degeneracy (Nordau).

²⁹ An especially good instance of this view is E. D. Martin, *The Behavior of Crowds* (New York: Harper & Brothers, 1920). Perhaps the classic presentation is that of Le Bon, *The French Revolution and the Psychology of Revolutions* (New York: Putnam, 1913).

³⁰ Cf. H. D. Lasswell, *Politics* (New York: McGraw-Hill, 1936), pp. 205 ff.

³¹ This principle is illustrated in the comprehensive approaches suggested by Yoder, *op. cit.*, pp. 439 ff., and Pettee, *op. cit.*, pp. 4-23.

³² Cf. C. A. Ellwood, "A Psychological Theory of Revolution," *American Journal of Sociology*, 11:49 ff., 1905; E. D. Myers, *Some Effects of Internal Psychic Conflicts on the Rise of Internal Institutional Secession* (Unpublished master's thesis, Northwestern University, 1924); B. V. Morkovin, *Incipient Revolution in Its Personality and Group Aspects* (Unpublished doctoral thesis, The University of Southern California, 1929); J. Farrington, *The Techniques of Revolution* (Unpublished master's thesis, Washington University, 1937); I. T. Malamud, *A Psychological Analysis of Social Crises* (Unpublished master's thesis, University of Iowa, 1937; and my "Dialectic of the Situation," *Philosophy and Phenomenological Research*, 5:354 ff., March, 1945, and "The Situational Dialectic of Revolution," *Social Forces*, 20:391 ff., March, 1942.

ioristic psychology of Bernard, has called attention to the importance in the initiation and continuance of revolution of social control techniques, all of which have their origin and use in social stimulus-response situations. Morkovin, on the basis of the Thomas-Znaniecki situational approach, has demonstrated the slow emergence during the revolutionary prelude of attitude-value patterns which define the situation in terms of conflict. Myers found that situations which interfere with strong anticipatory tendencies arouse intense conflicts, and that the latter are resolved by institutional modification. The interaction between situation and person, which is the ultimate ground for revolution, has been traced by Ellwood to inflexible social habits which clog the channel of transition from one social habit (or set of habits) to another. As a result, a "party of opposing forces," composed of those persons "whom the changed conditions of society most affect," is formed, thus compelling readjustment. The present writer has sought to utilize the situational approach in the study of a wide variety of social movements, including revolution.³³ In a word, the situational analysis finds that crisis is the identifying word of revolution, that it is the result of individual-societal processes of adjustment, and that it is not essentially rational or irrational, objective or subjective.

It is difficult to demonstrate common elements in these various views concerning the roots of revolution. They are not mutually exclusive so much as they are selective and specialized. There is, however, an irreducible minimum which not only warrants attention but may easily serve as the initial act of judgment in any further study of revolution. The nature of revolution is conceived of as a transition in social relations which is manifested in the struggle for

³³ See "Behavior Bases of Social Movements," *Sociology and Social Research*, 28:112 ff., November-December, 1943, and "Movements of Social Withdrawal," *Sociology and Social Research*, 29:46 ff., September-October, 1944.

and redirection of political power and which results in a transformation of the social order in terms of an ideology. Objectively, the basis of revolution is thought to be in the failure of political institutions at a time of economic and ideational advance; subjectively, it is regarded as an aggression against a societal imbalance which has brought frustration to large numbers of personalities. Throughout, personality in some or all of its phases (the eclectic view) is stipulated as the key to the understanding of the rise of revolutionary movements: here is the root of revolution.

CAN THERE BE A LASTING PEACE?

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*Lieutenant, U.S.N.R.**

The fallacy of inevitability of war: There are many persons who maintain that war is inevitable. To prove their point, most persons of this belief turn to world history. In it they substantiate the fact that from time immemorial there have been alternate cycles of war and peace, and assume from this that there always will be.

Such contentions as to inevitability of war are no more valid than were medical contentions, some of them prevalent less than a century ago, as to the incurability of certain diseases that have since been found both curable and preventable. The history of medicine shows also that much time has been lost in preventive measures because of mistaking the effect for the cause. The effect—the rash or sore on the face—was not infrequently treated instead of the basic cause—the germ or bodily condition that led to appearance of the facial condition. The same is true of many former efforts to “cure” war, to bring an end to war.

Mistaken identity of causes of war: While the basic “germ” of war is greed, solution of the problem has not infrequently been sought in consideration of factors arising from that basic cause, or aside from the basic cause. Rather than be ever seeking out and isolating those individuals who, through actions of greed, bring about wars, the peoples of the world have sought security through resort to heavy armament or nonaggression pacts, mutual limitation of armament, guarantees by a government that the conquered country will be kept permanently weak, dependent, and subservient. The psychological result of con-

* The author certifies that the assertions contained in this article are the private ones of the writer and are not to be construed as official or reflecting the view of the Navy Department or the Navy service at large.

sequent conditions on conquered masses has been bitterness, hatred, and thought of retribution.

It must be remembered that in any nation there are some people both within and outside the group at the moment comprising the "government" who have greedy intent. If such intent, whether inadvertent or advertent, is toward a coveted object belonging to another state, it may lead to war unless controlled.

Under cloak of government, personal greed has been known to seek outlet. When a warring state is conquered, to whom is it subservient? Is it subservient to the victorious state? To the people? No, it is controlled almost exclusively by the military at first, and later by civilians, who in turn are controlled by the few persons in high executive positions within the conquering state, some of whom may in turn be controlled by dominant political and financial interests. The masses of people in the conquered state have practically no voice in the decisions affecting their country's future and their personal welfare. The masses of people in the conquering state likewise have little actual influence in such matters, in relation either to themselves or to the conquered state, since their decisions are colored by press and radio reports and statements given out by the controlling few for that purpose. In other words, the masses of people in all countries are made to conform with the decisions of, or patterns laid down by, the governing body. Because of this situation, greed in high government circles may, unless ferreted out quickly and effectively, lead to warlike commitments on the part of the masses. Unless effectively controlled at its source by an international body charged with the obligation of maintaining public good will, war may readily follow the "path of the red herring." To curb and control actions bred of greed an international intelligence force, police force, and world court must be established.

A planned world order: While not the basis of war, a random world order such as exists today and has existed down through the centuries is a spawning ground for war. This is true because the frustrated, the underfed, the over-indulged, and, in general, the discontented are wont to grab at anything, hoping to be lifted thereby. Such persons make ready armies for the greedy in conquest of other lands. Such persons are easily led into war.

Could planned social, economic, and political orders not become a part of a plan for permanent peace? The answer is that they could and should, although the problems would be many and the process slow. In order to improve social conditions and tend toward social equality throughout the world, there must be universal education. Then there must be economic ability, perhaps emphasizing the principle of plenty rather than of scarcity and woven around world trade built on a foundation of regional productivity and barter to more nearly solve this problem. Politically, the answer to better world relations would seem to lie in a type of Civil Service appointment to office, based on educational and occupational qualifications and devotion to service rather than on ability to deliver eloquently a political speech and thus win the election.

Education of the masses is the very crux of maintenance of world peace. First, there must be education, through all grades of school, extolling the benefits of peace and heroizing persons outstanding in the maintenance of peace, while at the same time condemning wars. For practical purposes the history of the world will have to be rewritten in order to place the emphasis on peace rather than on war. Better "machinery of peace" should for years to come be the basis of political science research and rewards.

Education must also be in terms of better understanding of the problems of society, stressing the asininity of racial barriers and promoting racial assimilation and amalga-

mation. Education must consider greed tending toward international barriers and hatreds as a cardinal sin. Such must be the attitude of the educated person and, since all persons will be educated, by all persons. Education must stress ability and honesty as the goal to employment. It must stress wage and price control, to maintain them at equitable level.

Such are the problems that must be faced by a League of Nations planning board in laying out long-term plans for maintenance of world peace. The League Board will have before it also, for serious consideration, the immediate peace program: making equitable terms of peace, controlling the vanquished country, feeding it, determining its borders and boundaries and the extent of its immediate relations with other countries of the world. Thus can the very real and difficult problems of maintaining peace be met. The cost will be high at first. Many of the problems may appear to be insurmountable. Some countries will feel cheated. The international-minded gentry must be, first of all, of the highest mental caliber, and yet practical, honest, and humble, willing to shoulder the tremendous responsibility placed upon them.

Greed as the cause of war: (In part a restatement of previous sections) Remarks to the effect that there always have been wars and that there always will be wars are not uncommon, as has already been mentioned. They are, in fact, quite prevalent in all strata of society. It is encouraging to the believer in the possibility of world peace that such statements are almost invariably prefaced by a statement that the speaker himself believes wars are both needless and useless.

The answer to why wars have continued down through the ages is simple basically, and yet leads to a multitude of questions and answers. The prime reason for all war is greed. Greed may be directed toward either economic or political gain; usually the two are combined.

Unless controlled, greed leads to concentration of profits in the hands of a few, while the masses are left virtually destitute. Then the persons holding the wealth of the land are in a position to dictate the terms of living to the masses and to influence them through manipulation of wealth and power propaganda. Thus are education and military indoctrination of such countries influenced by greed.

Greed of big moneyed interests for further gains may lead directly to wars. It is no idle dream that certain arms manufacturers have in times past sent agents to foreign countries (and preferably to those countries who felt that they had received an unjust decision as the result of losing a former contest) to foment trouble, to stir up hatreds—to develop wars in order that more arms and merchandise would be purchased by both the contestants.

Greed often causes industrialists and others to act toward the aggressor nation, preparing more or less openly for war, in a way that will materially assist the prospective enemy of their country, while hiding behind a screen of absurd legality. Such greed is exemplified by the sale of scrap iron to Japan by United States financial interests virtually up to the day in 1941 that Japan attacked the United States, and despite the fact that for many months relations between Japan and the United States had been virtually at an impasse.

The masses of people observe the conditions which lead to war. They see that war is coming and not infrequently express resentment of the fact, but lack the tools with which to enforce the peace. That President Wilson's struggle for a World Court and League of Nations was not entirely in vain was shown by the strong antiwar philosophy built up in young people of America between the years marking the close of World War I and the opening of World War II.

At the close of a long, costly war the vanquished is near economic bankruptcy. At this stage the vanquished is of little interest to the greedy international "blood sucker" except for the remaining real and potential wealth which can be withdrawn from him. In the same period the conquering masses settle into a virtual state of inertia to bask in the glory of the conqueror, to celebrate homecoming, and to commence the individual competitive battle of wits and brawn necessary to earn a living.

Therefore, between the time that peace comes and concerted action or effort toward equitable consideration of the defeated is begun, conditions within the defeated country ripen into new hatreds for those who have thrust them into such degradation and made little or no effort (except verbally) to solve the country's problems in a just manner. Then, men with greed for power rise to the occasion and foment war. Thus the cycle has continued down through the centuries with but minor variation.

The answer to war lies in positive action in the form of attitudes for peace built during the period of hostilities, to be placed in effect on cessation of actual hostilities. During the course of the present war the most encouraging factor working for enduring peace has been the cool, calculating manner of warfare, largely devoid of emotionalism. The most discouraging factor has been the huge monetary profits taken by the masses within the victor countries—people who since World War I had been largely in a state of depression barely above the minimum financial subsistence level. Such war profits gained by the masses and by the large industries (although built on inflation) have tended to weaken the peace desires of all but the fighting men, who become sick and tired of war. The greater benefits of peace must be realized by the majority of the people of a majority of the countries of the world before permanent peace can be achieved.

Commencing immediately on conclusion of a war and extending permanently as a fiber of peace, there is a need for a system of positive peace education. History of past wars may be portrayed in such manner that a majority of all persons of all countries will regard wars as inhuman, inimical to the progress of civilization, and utterly unnecessary. At the same time, education as to the workings and machinery of peace needs to be convincing in order to gain the support and faith of the peoples of the world. In short, shall not the history of the modern world be rewritten to honor peace and the peace hero rather than war and the war hero? Which is the more honorable?

A League composed of international statesmen of broad vision and executive powers, closely guided by an international intelligence staff of the same caliber is necessary in order to ferret out problems and furnish solutions. This procedure calls also for an international planning body for the solution of social, economic, and political problems—including trade problems, public welfare, educational considerations, and other problems requiring men of the highest technical experience and integrity.

An international court that is established coincidentally with the League will hear international disputes which unless justly and equitably settled may lead to broad injustices or war. This body will try personal offenders to international rules and equity, and mete out justice to such individuals—whether they act as individuals or purport to represent a state. In addition, there is needed a peace enforcement body to put down any hostilities that arise and to bring the leaders of war moves to trial by international court.

Since the end of World War I there has been in the United States an educational emphasis on peace. That this education was effective has been demonstrated by the apathy of the peoples of the United States toward taking

up arms until the country was actually attacked. That education for war was effective in Germany is demonstrated by the fact that for ten years prior to the commencement of the present world conflict the youth of Germany had studied the glories of war and of fighting for the Fatherland; and, when they were given an opportunity to "try and right the wrong done Germany by the Versailles Treaty," they gladly and hopefully took up the gauntlet.

In summary, there can be established a permanent peace through education of the masses of the world to desire and to work for peace by fostering international justice and giving their heartfelt support to an international intelligence-police system, coupled with a world court. A League for discussion of international problems and a planning board for speedy and peaceful settlement of such problems in equitable manner round out what appears to offer an intelligent solution to the world's greatest economic, social, and political stumbling block—war, the bastard son of greed.

NEGROES IN LATIN AMERICA

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● Some twenty years ago I recommended to my sociological friends in the United States who were interested in the study of interracial and intercultural relations that they should study these in Latin America as well as in their own country. I felt from my own experience not only that this would help them to develop a more exact definition of the concept "race" but also that the greatly varying conditions existing in different countries and regions would assist in understanding attitudes toward Negroes and, among Negroes, toward one another as a product of social situations which could be and are being changed. It had been my privilege to know personally a number of the Negro elite in the United States during my university days, but it was not until later when I had an opportunity to work for two years as a social worker in a Negro urban community that I came to realize what a wide variety of background and experience exists among United States Negroes.

Even students of the Negro generally expressed surprise a few years ago whenever they were told that there were probably twice as many Negroes in Latin America as there are in the United States. No exact enumeration of Negroes has, however, even been attempted in all of America. The great flexibility of the "color line" in some of the countries makes a statistician's nightmare out of such an effort. A very rough guess would be that there are close to forty million Negroes in the Western Hemisphere, located mainly on the coasts of the Atlantic. According to Census figures there are about thirteen million Negroes in the United States. There is about an equal number in Brazil. The next largest number is in the

Caribbean area, where there may be ten million. The remainder are to be found in the Guianas, in the Pacific lowlands of Peru and Ecuador, with small scattered groups and individuals in all countries. Negroes thus constitute almost 15 per cent of the total population of the American continents.¹

If we accept the verdict of professional anthropologists, students of the problem of race, that there are no fundamental differences in the inherent ability or mental characteristics of various races and ethnic groups, the question as to how many Negroes there are in America would become largely an academic one but for the fact that large numbers of persons do not act on this premise and that Negroes are subject to certain historic as well as immediate handicaps. Subjective attitudes and concepts center themselves around them and their relationships to other groups, and to that extent it is important to them as well as to others interested in their welfare to know their number and status. These prejudices are to be found in all countries, although in greatly varying forms and degrees of emotional intensity. In those countries where Negroes are treated almost as equals by other groups, such an enumeration tends to lose its importance and may, in fact, promote the continuation of distinctions rather than be an aid in promoting plans to equalize opportunities. What is really important to know about ethnic and cultural groups in any country is the extent to which its members vary from the remainder of the population in cultural and economic standards so that practical programs to remove existing disadvantages may be inaugurated on a valid basis and an adequate scale.

¹ Although Negroes have, in general, settled in areas where the Indian had a low cultural level and the population was small, the two races have mixed to some extent. Such mixed bloods, or *zambos*, have been included in the present estimate, but many might with equal or greater justification be included in estimates of the Indian population.

Millions of Negroes were brought to America from Africa to furnish labor for tropical and subtropical plantations. At first they were largely restricted to a comparatively small area but have tended to scatter. They made special contributions to the development of sugar and cotton production and later to the cultivation of bananas. They constituted much of the labor used in the building of the Panama Canal and they also participated actively as port workers in the harbors. Since they were brought in bondage and did not have an opportunity to transplant their own culture, they have to a very large measure adopted European civilization, adapting it to the social and economic situation in which they were forced to live. African cultures were much richer, however, than has usually been thought, and Negroes have no reason to be ashamed of their African ancestry.

Although Haiti is the only country in America in which Negroes themselves overthrew their European masters and rulers and founded a state of their own, Negroes have made an important contribution to the independence movement of almost every country in this hemisphere. This was true even in Argentina, where an important contingent of Negro soldiers served under San Martin, and Haitian soldiers helped the American colonists win their freedom in the United States. Relations between races are not yet governed by democratic principles of respect for the individual person and the guarantee of relative equality of opportunity irrespective of ethnic background. Partly for this reason many Negroes have possessed a vital interest in democratic freedom, for they knew that their own status was somehow bound up with the general problem of democratic living. As long as certain people are not given opportunities equal to others to possess an adequate standard of economic well-being, to secure an education, and to enjoy the best things which our cul-

ture offers because of difference in the color of their skin and other outer physical characteristics, we cannot say that we are genuinely and completely democratic. Even in the countries where the "color line" is most flexible the term "white" is to a considerable extent a legal and cultural term—a designation of status rather than a purely physical classification. It is a concept colored by tradition and prejudice rather than one determined by reason and scientific investigation. What the relationship of Negroes is to other groups is also a test of whether our democracy is real or not in that it will determine whether a minority group can rise from an exploited and submerged position to one of relative equality without there being a great deal of bitterness, serious conflicts, and disturbances. Responsibility for creating and maintaining a situation where peaceful adjustment is possible is shared by both minority and dominant groups.

Negroes should be interested not only in their own advancement and that of their group but also in the promotion of democratic processes in our entire society. Self-interest alone should recommend this to them, as studies have shown that the greatest feeling against them exists among the uneducated, underprivileged, and intellectually isolated. Nor have Negroes themselves kept free from the influence of prevalent race attitudes as is indicated by the frequent existence of a color caste within the Negro population itself. They cannot be said to be in any sense unified; those in different segments of society and in different countries apparently have about as much difficulty as anybody else in understanding each other. A Negro art group in an American city once asked for help in arranging an exchange of art work with Negroes in a Latin-American country such as Cuba or Brazil. It is difficult for them to understand that a collection of art secured from either of those countries would quite likely contain

work by Negro artists but that it would not be very politic to ask for an exclusively Negro exhibit. Cuban and Brazilian Negroes are primarily nationals of their country of birth or adoption and are frequently not given to thinking of themselves in terms of their racial inheritance. The white population takes pride in the contribution of outstanding Negroes, and prominent Negroes are known as eminent citizens of their respective countries on much the same basis as other leaders.

Residents of the population centers which are at present politically dominant for the most part either ignore or tend to forget that only a little more than half of the population of the Americas is of purely European ancestry and that the number of those belonging to other ethnic classifications is increasing much more rapidly.² This has a close relation to inter-American relations, and the discriminatory treatment which Negro visitors and students from Latin-American countries have at times received in the United States has had wide repercussions. Members of the white race in countries where little racial segregation takes place frequently resent this prejudicial treatment as much as, or more than, the Negroes themselves. Nevertheless, the attitudes dominant in the United States have undoubtedly had some influence on thinking in the Latin-American countries, particularly those that are greatly influenced by American culture.

Although resolutions have been passed at a number of inter-American conferences favoring the promotion of democracy, better conditions for the working classes, and the abolition of discriminatory practices, the Inter-American Congress of Demography, held in Mexico City in

² As has already been indicated, care should be taken in making estimates of the number of persons belonging to minority ethnic groups not to count the considerable number of persons of mixed blood more than once. It should be remembered that in several countries, contrary to the prevalent practice in the United States, persons of mixed ethnic background are considered to be white, particularly if they possess a superior economic and cultural status.

October, 1943, was the first to openly consider the situation of the Negro in America. The recommendations of the Commission on Ethnology and Eugenics of this Congress included the suggestion that the governments of America should enact laws which would promote educational programs intended to improve the condition of life of the Negro people and promote the removal of distinctions because of race or color in all human relationships. It was also suggested that the scientific study of the Negro populations be promoted so that information as to their condition, potentialities, general culture, and their contribution to the national and continental heritage might be adequately diffused in order to bring about better understanding between racial groups. The position was taken that the American governments should completely repudiate all policies and action of a discriminatory character, keeping in mind that the traits of racial classification which are scientifically valid indicate only hereditary somatic qualities without any implications of a psychological or cultural character.³

As a result of increasing mutual acquaintance among scholars interested in the Negro people in America and of the interest expressed in studies relating to them at the Congress, there was organized in Mexico City the International Institute of Afro-American Studies. It is the purpose of the organization to stimulate the study of the Negro population of America and collect, arrange, and distribute the results of these investigations, make reports regarding activities of other societies and study groups interested in the same subject, and carry on other related work. It is not only to encourage research but also to organize lectures, study courses, exhibits, and other

³ Earle Harrison, "Inter-American Demographic Congress," *Monthly Review* (Immigration and Naturalization Service), November, 1943, pp. 1-2. The complete resolutions of this Congress have not up to the present date (February, 1945) been made available in an adequate English translation.

public programs. Its program is to be educational in character, and it is to serve as an inter-American clearing-house for scholars interested in this field rather than as an action or pressure group. Eventually a magazine may be published and other publications issued from time to time as is seen fit. The Institute may act also in an advisory capacity, furnishing information and making recommendations as requested by official agencies, private organizations, or individuals. Headquarters for the Institute were established, for the time being, at the National School of Anthropology of Mexico, located at Moneda No. 13, Mexico, D. F. So far, the Institute has been merely in the process of organization. Whether or not it becomes a vital project depends upon the amount of interest shown.⁴

⁴ Since the foregoing paragraph was written, the Inter-American Conference on Problems of War and Peace resolved "to reaffirm the principle, recognized by all American states, of equality of rights and opportunities for all men, regardless of race or religion," and "to recommend that the governments of the American republics, without jeopardizing the freedom of expression, whether oral or written, make every effort to prevent in their respective countries all acts which may provoke discrimination between individuals because of race or religion."

CONSUMER COOPERATION VERSUS COLLECTIVISM

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● The distinction between the ideology of consumer co-operation and that of collectivism is not clear to many people. Hence, this statement has been prepared in order to clarify thinking at a time when the consumer cooperative movement is attaining a new importance in many countries, including the United States.

Collectivism is a social and economic philosophy which involves the ownership of property by groups small and large. It is accompanied by a number of social implications. The collectivity, by whatever name it may be known, is autonomous as an economic unit. Property is held by and in the name of the collectivity. The individual member of the collectivity has a vote and thus exercises democratic control regarding the group use of the property.

However, the individual, as such, has no claim to the property of the collectivity to which he belongs. He has no personal equity, as that term is usually understood. He has no private property claims and can have none on the property of the collectivity.

This property belongs only to the collectivity; its ownership changes only as the collectivity changes. The individuals cannot vote to divide the property of the whole among the members. Private ownership is completely taboo.

As a collectivity grows in size and financial resources the control of its property shifts more and more from control by many individuals, although the latter can still exercise the privilege of voting, to control by a few who act for the many but not always at the behest of the many.

Hence, the many tend to lose interest in how the few representatives in control actually exercise their economic prerogatives—partly because they lose comprehension of what large-scale economic activities involve, and partly because of lack of adequate education of the membership regarding the inner operations of the collectivity's economic organization. Perhaps the main reason for the loss of interest and participation of the members in the collectivity's business affairs is the absence of a sense of individual ownership in the property that is held in the name of all. This problem involves the intricate aspects of individual motivation. It is a problem of the psychology of attention and interest of every individual member of a collectivity.

The operation of consumers' cooperatives differs fundamentally from the functioning of collectivism. A consumers' cooperative association is the personal property of the members and is known to the members as being such.

A basic principle, one of the well-known Rochdale's principles of consumer cooperation, is voluntarism. This means that any person who is willing to adhere to the tenets of the cooperative may join. It means that he may buy one or more shares, or memberships, to use the term now coming into use among cooperative associations, up to a limit specified in the constitution or bylaws. It means that any member is free to withdraw from membership at any time; and, upon giving due notice, he may have the money that he paid for his shares or membership returned to him. In other words, consumer cooperation operates within the framework of private property and private ownership.

Further, a member of a consumer cooperative receives a limited rate of interest on his shares. The shares, or memberships, remain at par value and are redeemable by the individual owners of them at any time on notice at

par by the cooperative association. On the other hand, the theory of collectivism allows for no interest on shares, in fact, for no share ownership.

In a consumer cooperative overcharges to consumers, or net savings, are the personal property of the patron-members and not of the cooperative; they are returned in patronage savings to the patron-members, a procedure which offers additional support to the private ownership ideology of consumer cooperation. The members of the association may vote to place a part of the patronage refunds in what is called patrons' equity reserves. These may be used for expansion, increase of inventory, or other constructive purposes. In any case, the patrons' equity reserves are the property of the individual patron members. If the business is closed out these reserves are returned to their individual owners.

Therefore, it is seen that the economic organization of consumer cooperation places ownership in the hands of individuals. It places responsibility there too. It relies for a part of its motivation of individual interest in cooperative business on individual ownership.

Moreover, in keeping with another of the Rochdale principles, consumers' cooperatives maintain an educational program. This program, first of all, aims to educate the membership itself in cooperative methods and principles, and in the cooperative way of life. As a result, as far as the cooperative education goes, it arouses and maintains the interest of the members of cooperatives regarding their responsibilities and opportunities as individual owners of a business. It makes plain the autonomy of the individual member, which is in contrast to the autonomy of the group as such under collectivism.

Then, what keeps consumer cooperation from developing the evils of individualism? Can it avoid such evils without adopting collectivism? The answer is found in

still another of the Rochdale principles. The system of only one vote per member irrespective of the number of shares he owns, and no more than one vote, works wonders in behalf of economic democracy. Allowing no proxy voting prevents votes and hence control from being pyramided into a few hands. The distribution of net savings to all the individual patrons helps to keep economic power decentralized and furthers democracy. The holding of share prices at par and the absence of speculation promote a democracy of interest.

Through individual ownership, consumer cooperation promotes a strong individual motivation as a valuable complement to the welfare motivation which arises out of the daily practice of cooperation, that is, of working with others so that all may get ahead economically together instead of a few getting ahead at the expense of others. On these bases, consumer cooperation avoids the evils of an extended economic individualism and maintains a dynamic economic democracy without adopting collectivism.

PACIFIC SOCIOLOGICAL NOTES

The Pacific Sociological Society, Southern Division, and Alpha Kappa Delta, Honorary Sociology Fraternity of The University of Southern California, held a joint meeting Saturday, July 12, 1945, at Occidental College. The morning session was devoted to a consideration of the problems and opportunities of returning veterans, with Dr. Leonard Bloom, University of California at Los Angeles, presiding; the afternoon session dealt with economic and social problems, especially employment, with Dr. Emory S. Bogardus presiding.

Mrs. Edythe Kennedy, State Handicap Specialist of the War Manpower Commission, discussed "Vocational Rehabilitation of the Ex-service Man." The responsibility of rehabilitation is a joint one of government, business, education, and labor. The government has a rich storehouse of information on occupational opportunities and trends, business creates and supplies jobs, schools train people for jobs, and labor organizations have a unique opportunity of helping veterans in various fields of readjustment. General Hines has defined rehabilitation as the "process of restoring the handicapped to the fullest physical, mental, social, vocational and economic functioning of which he is capable." That the public is concerned about the tremendous problem of rehabilitation of ex-servicemen is evidenced by the 504 bills that have been presented to Congress. Under the G.I. Bill, the United States Employment Service is charged with the responsibility of rendering counseling and placement service. In order to carry out these responsibilities, each local office has a Veterans Employment Representative to serve the veterans, especially those with handicaps. This service is integrated with the Bureau of Vocational Rehabilitation. A selective placement technique has been developed particularly for the handicapped. Each individual is to be placed according to his particular skills, aptitudes, interests, and ambitions; and these factors are matched with a particular job where he can work with the greatest efficiency. Disability does not necessarily make a man a different person. All returned veterans who are able should be given an opportunity to lead a productive life with self-respect and with human dignity.

Mr. Carl C. Gentry of the United States Veterans Bureau discussed the "Physical and Mental Problems of Ex-servicemen." Returning veterans face a variety of physical and mental problems. Illness and physical handicaps occasioned by the war must receive adequate medical attention, but the attitude of a patient toward his handicap is often serious and is all too frequently overlooked. Wise counseling and encouragement are some-

times more important than medical care. Many ex-servicemen are not seriously disorganized mentally but lack courage to face the difficulties involved in readjustment to the new role in society. Various scientific tests and devices are used by the Veterans Bureau to aid in the rehabilitation process. It is often necessary to discover aptitudes as well as to diagnose disabilities before a decision can be made regarding the retraining program. In all instances, the chief aim is to aid the ex-serviceman to make his own decisions regarding his future by putting at his disposal information regarding himself, his possibilities, and the opportunities in the various occupational fields, as well as information regarding the schools that may be best able to help him.

Dr. George M. Day of Occidental College reported on the "Economic and Social Problems as Seen by the San Francisco Conference," giving his personal observations of the deliberations of the Economic and Social Commission of the United Nations Organization. Field Marshal Smuts of South Africa hailed the final report of this organization as a new chapter in the history of humanity and as one of the outstanding contributions to world peace. General agreement was reached in the Commission that the word "economic" should be interpreted to include such items as international trade, finance, communications and transport, the problems of raw materials and capital goods, as well as the vast problems of reconstruction. Furthermore, the committee placed emphasis on the word "promote" instead of merely "facilitate" solutions of problems of higher standards of living, full employment, and conditions of economic and social progress. The universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, language, religion, or sex shall be promoted also. The Commission approved unanimously the projected Economic and Social Council, with eighteen seats, and proposed that it be given the same rank as the Security Council, thus designating it as one of the principal organs of the United Nations. Accordingly, the United Nations is to have five instead of four principal organs: the General Assembly, Security Council, Secretariat, Court of International Justice, and the Economic and Social Council. Furthermore, the Commission insisted that this Council be given the right to report directly to the Security Council and that it should be in continuous session in order to act promptly and effectively in all matters.

In discussing the question, "Is Full Employment Feasible?" Dr. George B. Mangold, The University of Southern California, called attention to the fact that full employment does not necessarily mean that employment must be provided for 60 million people, as has been maintained; for

some of the women, older people, children, and those with independent incomes may not desire employment after the war. Furthermore, temporary unemployment is occasioned by labor turnover. The obstacles to full employment are many, including personal disabilities, maldistribution of workers, seasonal industries, temporary curtailment of production due to sudden slump in the market, shutting down of foreign markets, technological advance, and deliberate attempts on the part of certain industries to prevent full employment.

A constructive program is necessarily complicated and beset with difficulties. The stabilization of business, the provision of incentives to greater production, the control of monopoly, the curbing of overcapitalization and unwise expansion of business, the restoration of freer competition, giving consumers the benefit of the reduction of the cost of production due to technological advance, price stabilization, greater utilization of savings for further production, lower interest rates for small producers, more generous unemployment compensation, extension of employment services, promotion of foreign markets, and better economic planning are essential requirements for full employment. Dr. Charles Spaulding of Whittier College commented that full employment may be possible but not necessarily desirable. The totalitarian countries boasted of full employment but paid a terrible price for it.

SOCIAL THEORY

THE SCIENCE OF MAN IN THE WORLD CRISIS. Edited by RALPH LINTON. New York: Columbia University Press, 1945, pp. xiv+532.

This symposium, which presents papers by twenty-two contributors, attempts to make available for immediate use the new discoveries and techniques of the science of man, that is, anthropology and related social sciences. There are a definition and reapplication of such basic concepts as race, culture, personality structure, acculturation, nationalism, and internationalism. There is a discussion of fundamental processes of change, population problems, colonial and minority groups. All these data will throw light on the human and cultural problems that must be dealt with in the formation of a peaceful world organization, though the book offers no plan for world reorganization. Its purpose—and it is a worthy purpose—is to enlighten not only those who will be responsible for planning and implementing the organization for peace but also those who would be intelligent observers.

J.E.N.

THE FALL OF THE OLD COLONIAL SYSTEM. By ROBERT LIVINGSTON SCHUYLER. New York: Oxford University Press, 1945, pp. viii+344.

The main theme of this study is British Free Trade from 1770 to 1870. To indicate its plan of development, there is a well-rounded discussion of the commercial and military aspects of the Old Colonial System, the anti-imperialist trends, the modifications which took place in the colonial system, and the gradual abandonment of the preferential and navigation systems characteristic of British imperialism during the century under survey. It becomes evident that the warnings given by many writers and statesmen who have been eminent in British history have been disregarded, and that imperialist policies have been stubbornly maintained by a privileged class that selfishly gained at the expense of others. It meant little to such a group that imperialistic barriers in trade with the colonies would result in national loss, in contrast with national advantages to be secured from development of colonies through free trade policies. The author has been liberal in presenting the views of writers of historic importance; his annotations and bibliography add not a little to the value of the study. It is a timely contribution to the subject of imperialism, particularly as it throws light on the foundations of present British colonial policy.

J.E.N.

SCHOOL AND SOCIETY: The Philosophy, Procedures, and Problems of Community Study and Service through Schools and Colleges. By EDWARD G. OLSEN. New York: Prentice-Hall, Inc., 1945, pp. xxi+422.

The author, with eleven cooperating authors, believes strongly that the modern school must learn to use the community as a living laboratory. Students should be directed not only to study community conditions but to become definitely concerned with the improvement of community life and social living. Functional education requires active participation in constructive programs. The community school is contrasted with the older type of academic school and the more recent child-centered progressive school. Certain techniques of analysis are suggested for comprehending the community. Ten bridges between school and community are suggested—documentary materials, audio-visual aids, resource visitors, interviews, field trips, surveys, extended field trips, school camping, service projects, and work experience. The problems of program planning, administration, evaluation, public relations, coordination with the community, and special training of teachers are not to be minimized. Certain basic principles of guidance are recommended. The community approach to education is essentially sound, and the emphasis on the school in relation to community life is the heart of educational sociology.

M.H.N.

THE SINEWS OF PEACE. By HERBERT FEIS. New York: Harper & Brothers, 1944, pp. xii+271.

In this book the author has limited himself to the economic aspects of peaceful world organization. The principal divisions are international monetary relations and proposals, international investment, trade between nations, and access to foodstuffs and raw materials. A number of plans, such as the Bretton Woods plan, are examined, and other details too numerous to mention are taken up from both national and international angles. The author not only stresses the need for cooperative action by all nations but shows that national and international adjustments should be worked out together as they mutually influence each other. The author also urges the need for application of governmental control on national and international planes, though he does not indicate that it should be totalitarian in either case. As a summary guide for thought, this book examines many of the most controversial economic problems that will have to be faced when the new world organization begins to function.

J.E.N.

BIG GOVERNMENT: CAN WE CONTROL IT? By MERLO J. PUSEY. New York: Harper & Brothers, 1945, pp. xxii+240.

This is a timely discussion of the trend toward big government, particularly as it concerns Americans. The view taken is that, owing to the scope and complexity of government over a nation like the United States, big government is here to stay, but it can be made far more efficient, deadwood in the administration—particularly the surplusage of bureaus—must be liquidated, and, above all, the government should observe constitutional procedure. The author criticizes in a wholesome manner the technique of the New Deal, with ample citation of irrefutable cases in which the constitutional limitations have been disregarded by the administration. It is indicated that at times there has been some degree of collusion between the administration, Congress, the Supreme Court, and other agencies. The danger of bureaucratic government is clearly shown in connection with the trend toward federal centralization of administrative power, with resulting encroachment against other jurisdictions properly associated with state and local government. For those who dream of attaining "security" through nationalization of governmental control this book should be especially enlightening, for it is held that our security rests rather on free enterprise and the preservation of constitutional democracy. While there may be some potentiality of danger from the bigness of government, it may be kept within due bounds through the exercise of safeguards provided in the Constitution.

J.E.N.

DECENTRALIZE FOR LIBERTY. By THOMAS HEWES. New York: Richard R. Smith, 1945, pp. 158.

Here is a strong argument for the freedom of the individual from the evils of big business, of big labor unions, and of big government. The desirable goal is to decentralize production and to develop local home ownership, and local control over producing facilities. The author is convinced that "it is through cooperation and an understanding of its compelling quality that we can solve the problem of unemployment, expanding production, ownership of business, markets for goods, better woods and streams, greater health, finer opportunity, and happiness." The book constitutes a clarion call to every citizen to work through cooperatives for the preservation and the exercise of his own freedom as a human personality.

RE-EDUCATING GERMANY. By WERNER RICHTER. University of Chicago Press, 1945, pp. xxvi+227.

Dr. Richter served as undersecretary in the Prussian Ministry of Education during the Weimar Republic and was a professor in the University of Berlin when Hitler came to power. He has, since 1939, been on the faculty of Elmhurst College in Illinois.

As a liberal, the author favors strong measures to wipe out Hitlerism in German education and German life. As a German, he holds that the German nation should not be condemned and punished for the crimes of "Hitler and his gangsters." As a German, too, he criticizes the harshness and shortsightedness of the victor nations of World War I and blames them for many of the difficulties and failures of the German Republic.

A well-planned program of re-education would enable Germany to "atone in the cultural sphere for what she has lost through her own responsibility in the political sphere." Such a program does not have to start from scratch; it is to be built upon the rich cultural achievements of Germany and the positive accomplishments of Republican education. "The first German Republic really existed"; its education was democratic and inspired by high ideals. "Every attempt at the democratic re-education of Germany must start from the experiences of the Republic." (p. xxi)

The author argues that a program of re-education must presuppose a temperate peace free from the idea of "punitive justice." The new education will try to bring about "a cultural reincorporation of Germany into a democratic world society." The book concludes with specific suggestions for school reforms, such as the wider use of women teachers in the elementary school, a new emphasis on anthropology to counteract the Nazi doctrine of race, the introduction of an institution patterned after the American college, and concrete measures for exposing the evils of Nazism.

THEY SEE FOR THEMSELVES, A DOCUMENTARY APPROACH TO INTERCULTURAL EDUCATION IN THE HIGH SCHOOL. By SPENCER BROWN. New York: Harper & Brothers, 1945, pp. 147.

This is one of a series of reports on projects sponsored by the Bureau for Intercultural Education. Its basic purpose is to increase understanding and cooperation among racial and intercultural groups. Methods used experimentally in three New York high schools are described, and the devices employed are illustrated with numerous verbatim accounts from students' writing and discussion. The approach used has taken students out of the school and into the community to investigate the intercultural problems underlying tensions between people and groups in their own neighborhoods. The findings were discussed and used as the basis for reading and study. The work culminated in documentary plays presented for the community.

The first method employed was fact-finding through personal interviews. Getting acquainted with people of many races and culture groups in this way was found to be an effective means of isolating and breaking down intellectual and emotional stereotypes underlying intercultural conflict. It also revealed to the students the need for objective analysis of the issues. This approach provided the basis for the second method, that of group discussion. This account is concerned with the difficulties and dangers of guiding discussion about topics that have emotional power rather than a more general consideration of discussion techniques. For those who have a special interest in discussion techniques, the few pages given to this type will be rewarding reading. The third method described is that of developing the documentary play, or living newspaper, a device which was effectively used in the Federal Theater. The documentary play is a dramatization of current events in a form that is simple in structure, uses statistics rather than fiction for its content, and enlists the participation of the audience. Through this medium the findings and ideas were to be taken back to the community.

Three plays, written and produced by the students, are included in the appendix as examples of student productions and with the purpose of encouraging similar experimentation in other school or community groups rather than for presentation.

This report is directed to readers who are probably teachers or community group leaders concerned about interracial and intercultural tensions and who want to do something about removing them. It will also be of interest to educators who realize the enormous difficulty of making theoretical concepts of learning the basis of actual practice in the modern school, for it is an account of a process which has its origin in the first-hand experience of students in their own communities. JANE HOOD

CONSUMER COOPERATION AND THE FREEDOM OF MAN. By HORACE M. KALLEN. New York: The Cooperative League, 1945, pp. 16.

This booklet develops the thought concerning "the primacy of the Consumer." The author contends that "it is not by producer-organization that a man achieves his freedom, it is by consumer-organization," and that "consumer organization alone can provide a discipline in the democratic way of life, labor, and thought for both war and peace." These ideas are developed in a careful and stimulating manner.

THE USE OF PERSONAL DOCUMENTS IN HISTORY, ANTHROPOLOGY, AND SOCIOLOGY. By LOUIS GOTTSCHALK, CLYDE KLUCKHORN, and ROBERT ANGELL. New York: Social Science Research Council, 1945, pp. xiv+243.

The student who uses the interview and life history method will find this book of special value. He will find it to be a worthy supplement to Thomas and Znaniecki's *Polish Peasant*, to Blumer's *Appraisal* of Thomas and Znaniecki, and to G. W. Allport's analysis of *Personal Documents*. He will do well to review the first part of this book on "The Historian and the Historical Document" by Gottschalk and to consider seriously the historian's meticulous attention to details, particularly regarding external and internal criticism of historical documents. He will find that Kluckhorn's statements in the second section of the book about "The Personal Document in Anthropological Science" are of special value. A brief but important discussion is given of "expressive interviews." Kluckhorn has compiled an excellent bibliography of 194 items. In the concluding part Robert Angell reviews critically the use of the personal document in sociology.

A personal document is defined by Angell as "one which reveals a participant's view of experiences in which he has been involved." Six uses of the personal document in research are described: (1) a means of securing conceptual "hunches," (2) suggesting new hypotheses, (3) contributing important facts, (4) verifying hypotheses, (5) giving "an historical understanding of a person, a group, or an institution," and (6) having an expository value. It is observed that the personal document method has not lived up to its earlier promise, for several reasons, i.e., because the sociologists' tools have not been sharp enough to be used adequately or because many sociologists have shunned the study of the subjective aspects of life. The personal document method may be used to best advantage, according to the author, in the process of conceptualization. The reader will find this discussion useful chiefly for its careful analysis of several monographic studies that are based on personal documents.

E.S.B.

HUMAN NATURE AND ENDURING PEACE. Edited by GARDNER MURPHY.
Boston: Houghton, Mifflin Company, 1945, pp. xi+475.

What makes man indulge in war? Is warmaking inherent in man's nature? What are the possibilities for permanent peace? The Society for the Psychological Study of Social Issues in this, its third yearbook, reports on its investigation and research into these and other queries about war and peace. Some fifty well-known American psychologists have contributed their views with Editor Gardner Murphy unifying and integrating their reports. Motives of hatred, aggression, gain, power, and prestige are singled out as playing important roles in warmaking. All of them, from the psychological point of view, are socially controllable. One neat point made by Editor Murphy is that "there is a universal tendency to fight back when blocked, thwarted, or interfered with, but if the individual is not blocked, thwarted, or interfered with, he has no intrinsic tendency to aggression."

Points of view or ways of looking at the world constitute another set of responsible factors in warmaking. Unfortunate stereotyping of the "outsider" and the molding of attitudes on the basis of the stereotype are illustrative of this tendency. Then there are the danger spots, Germany and Japan, as well as other "trouble" areas. The fascist way of aggression and absolutism is not even absent from the American scene.

The last portion of the book is devoted to outlining a program for securing an orderly world. The roles of education, of the churches, and of public opinion for obtaining practical democracy are presented. Finally, ten principles are offered as bases upon which to erect the enduring peace. The presentations in the book are alive and bristling with fervor in the cause of peace.

M.J.V.

THE AUTHORITARIAN ATTEMPT TO CAPTURE EDUCATION. Papers from the Second Conference on The Scientific Spirit and Democratic Faith. New York: King's Crown Press, 1945, pp. vii+152.

The eloquent pleadings of the great John Dewey and the significant and enlightening remarks of a group of social scientists, educators, and specialists found in these papers echo forth a strong and stirring challenge to the menace to free thought and inquiry. The present threat to stifle intelligence is very, very real. Dewey, in a preliminary and provocative essay, sounds the call to humanize science, "to procure a social knowledge that is reasonably commensurate with our physical knowledge together with invention and use of forms of social engineering reasonably com-

mensurate with our technological abilities in physical affairs." The great forces of education—the school, church, radio, and press—are examined with one eye upon their potentialities for enlightenment and another upon some of their tendencies to strangle it. Emphasized is the authoritarian attempt to sponsor a type of vocational education which would turn out robots. "Inspiring vocational education with a liberal spirit and filling it with a liberal content is not a utopian dream," vehemently declares Dewey. The scientific spirit and democracy are in a sense synonymous. No one phase of human experience or any sector of knowledge must be held apart from scientific exploration. The key of intellectual integrity opens the door for the solution of human problems. Can we so direct education that all may come into possession of the key and utilize it? Everyone connected with the administration and the teaching in our colleges should read these papers, for they contain timely and invigorating ideas.

M.J.V.

ECONOMIC DEMOCRACY AND PRIVATE ENTERPRISE. By MICHAEL O'SHAUGHNESSY. New York: Harper & Brothers, 1945, pp. ix+117.

The author develops a proposal for a Federal Council of Industries and Professions, composed of 357 delegates, and meeting continuously in Washington, D.C. It would engage in the study of many economic and social questions, and by resolutions would exert a strong influence on the actions of the Congress. It would also effect agreements between various economic organizations within the nation. The plan has merits, but it might not be able to eliminate, for example, the evils of lobbying and of pressure groups, as is claimed for it. If the United Nations is to have as a strong functioning unit a Social and Economic Council, why should not our nation have a similar institution?

The author would reverse the present order of events and have production primarily for use and secondarily for profit, but he does not make clear how he would bring about this change. He advocates a functional economy for all nations and would have the nations cooperate to raise living standards everywhere in the world in order to abolish fear and want from the earth. He supports a family minimum wage of \$2,800 per year. He speaks for a planned economy, not by a totalitarian government, not by a small oligarchy of big businessmen or pressure groups, but by the 95 million adult population itself. He suggests that the Congress should employ experts in sociology as well as in other fields, and gives consumers' cooperatives an important place in an improved social order.

E.S.B.

ON EDUCATION. By SIR RICHARD LIVINGSTONE. Cambridge: At the University Press. New York: The Macmillan Company, 1944, pp. 285.

This volume contains two books earlier published separately, *The Future in Education* and *Education for a World Adrift*, together with a Foreword by Virginia C. Gildersleeve, Dean of Barnard College.

In the Foreword Dean Gildersleeve calls attention to the similarity of the educational problems of England and the United States, "the lack of point, unity and spiritual driving-power in our education." The activity of the Army, the Navy, and industry in schools and colleges has helped to confuse the possible constructive relationships "between vocational and liberal education" and "between the sciences and humanities."

In the first book the author presents the need for giving to "the masses of the Nation" some higher education, not by "raising the school-age or of secondary education for all" but through adult education. He cites the Danish People's High Schools, whose plan may be adapted to use in other countries. Postprimary education has become "a collection of isolated subjects . . . We need . . . a system whose ruling principle is the making of human beings." Unless the problem of education is solved, "our civilization will perish."

In the second book, part two of the volume, a program is set forth. Again the necessity for recognizing the need for sound principles of living is related to the fact that "we are in the midst of two revolutions: a social and economic and political revolution; but also a spiritual revolution—the weakening or dissolution of the traditions and beliefs which for many centuries have ruled Western civilization and held it together." The basic elements in education should be the training of character, especially through literature and history, and education for citizenship. Vocational training of specialists is necessary in the modern world. Training in citizenship—"living with others, not merely as an individual but as a member of a community whose life and responsibilities he shares."

B.A.MCC.

THE QUEST FOR MORAL LAW. By LOUISE SAXE EBY. New York: Columbia University Press, 1944, pp. viii+289.

The quest for moral law has been pursued for centuries. Dr. Eby, acknowledging that for the present century the term *moral law* has lost all precision of meaning, undertakes a restoration of its validity as an ethical concept. Her real efforts, however, are concentrated upon the purpose of making suggestions for the establishment of ethics as a science. The first part of the book attempts to trace the "discovery and formulation of certain moral laws and techniques by the great ethical teachers

of the past and to study the methods they employed in their attack upon ethical problems." The ethics of such men of wisdom and philosophers as Confucius, Buddha, Socrates, Jesus, St. Thomas Aquinas, Spinoza, Kant, and some nineteenth- and twentieth-century scientists are examined and analyzed for common denominators. Missing is the name of such a man as William Graham Sumner and his investigation of mores. In her attempt to select moral laws the author classifies them into those which sustain operative, regulative, and normative principles. "Thou shalt not kill" is an illustration of an operative principle, since its action is automatic and final. The Golden Rule is regulative and is subject to the value judgments of the group. A normative principle is one which holds good for a certain situation like "Honor thy father and thy mother."

Dr. Eby rightly believes that the "need for moral transformation has reached a point where it is actually a matter of self-preservation" and realizes also that ethical betterment "has never been and is not now the consuming desire of the vast majority of mankind." How to arouse in mankind this consuming desire? The answer—raise ethics to the level of a science and let it show man that it knows all the secrets of the moral consciousness.

M.J.V.

THE VIGIL OF A NATION. By LIN YUTANG. New York: The John Day Company, 1945, pp. vii+262.

In his latest work in English, Lin Yutang writes in more mellowed tones than in his earlier books. He is less caustic and hence more effective, for he has lost none of his old-time vigor. This work supplements with interesting details his book on *My Country and My Peoples*. It is in part a travelogue, giving an account of his recent journeys in northwest and west China. Chungking, Chengtu, Paochi, and Huashan are given prominence. The descriptions of natural and social conditions are fascinating.

The main gist of the *Vigil* is a discussion of the relation of the Chinese National government to the Communist party. The author disagrees with the favorable attitudes toward Chinese communism taken by Edgar Snow. He sees the Chinese Communists as totalitarian in spirit, denying freedom of speech and freedom of the press, maintaining a secessionist army, holding Marxian materialism, and putting the Communist party above China. They have welfare aims, but they terrorize all who do not agree with their political ideology.

On the other hand, the National government has its faults too, but it is trying to overcome them. Lin Yutang urges three reforms: (1) a Bill of Rights should be rigidly enforced so that the common man acting

within the law will not be wantonly arrested, (2) constitutional status should be granted to all political parties that do not maintain armies of their own, (3) the Kuomintang should develop within its ranks a "leftist" program for the peasant and the laborer. Moreover, China needs help in her struggle for a unified nationalism, for freedom for the individual, and for livelihood for her people.

E.S.B.

RACES AND CULTURE

MEXICAN WAR WORKERS IN THE UNITED STATES. By ROBERT C. JONES. Washington, D.C.: Pan American Union, 1945, pp. 46.

In this discussion of "the Mexico-United States manpower recruiting program and its operation," the author has made a valuable study. In it will be found the major facts concerning the agreement between Mexico and the United States whereby several thousand Mexican laborers have been selected and sent to the United States to work in certain industries, chiefly in agriculture and on the railroads, each year beginning in 1942 (62,170 for 1944, in California, Montana, Washington, Oregon, Colorado, Idaho, Michigan, Arizona, Nebraska, Minnesota, and other states). Excellent photographs are of distinctive value.

THE FORTUNES OF PRIMITIVE TRIBES. By D. N. MAJUMDAR. Lucknow, India: The Universal Publishers, 1944, pp. xix+227.

This book is the first of a series of four volumes on the tribal cultures of the United Provinces. The author, of Lucknow University, describes the daily life, the joy and sorrow, the success and failure of three representative tribes—the Korwas, the Tharus, and the Khasas; with a supplementary chapter on the criminal tribes, which include more than 1,400,000 men, women, and children in the United Provinces alone who are "tied to crime from birth and by profession." Dr. Majumdar, a functional anthropologist, emphasizes the role of custom and tribal mores in the development of social attitudes and cultural patterns. According to the author, the student of social processes and human relationships may well turn to the patterns of preliterate life to gain a better understanding of contemporary social conflicts and problems. Throughout the book he indicates how important is the contribution of cultural anthropology to the growth of a scientific sociology.

Special attention is given to the economic life of the tribes, their social activities, and especially their marriage customs and religious rites. A few sentences from the text will give some idea of the author's style and method of treatment.

While most primitive tribes do have some indigenous system of education—to shape youth to manhood, the Korwa children grow without control from the society or even from the family to which they belong. As soon as children reach 8 or 10 years of age, they freely mix with the adults and accompany them to the forests, smoke with their elders and are treated by them as friends (p. 52). The cycle of life which begins at birth winds through marriage and ends in death. Death among the Tharus is not all due to witchcraft or through the malign influence of spirits. They told me that their climate is bad, damp and malarious. There are wild animals in the forest. There are accidents which do happen in spite of everything and deaths are due to natural causes as well as supernatural causes (p. 105). The Khasas are a patrilocal people with patrilineal inheritance. The joint family system prevails. A group of brothers will live together with one, two or more wives under the same roof, the brothers sharing the wives in common without exclusive rights with any one wife. The eldest born child is attributed to the eldest brother, the next child to the second, and so on (p. 144). The criminal tribes possess a kind of central organization known locally as the panchayat whose function is to regulate the activities of members who are considered to bring about social chaos and disregard of the interests of the group. The panchayat has its Gestapo, a very effective espionage system manned usually by women. Wives often are seen to keep watch over their husbands. When their husbands confess to crime, or turn approvers, information is supplied to the men engaged in crime through their wives who wander about in the garb of poor women beggars who are not suspected by the police. Training of boys and girls in crime is carefully planned. Usually a young man is not welcome as a bridegroom unless he has proved his skill in the profession of thievery and crime (p. 203).

Fifty-eight illustrations, including maps, add to the interest of the text. A useful bibliography and a suitable index are appended. The sociologist as well as the anthropologist will welcome the remaining volumes in the series. Perhaps these later studies will be more comparative, analytical, and interpretive than this introductory treatise.

WILLIAM KIRK, POMONA COLLEGE

THE LOOM OF LANGUAGE. By FREDERICK BODMER. New York: W. W. Norton & Company, Inc., 1944, pp. x+692.

This remarkable book is more than a guide for the study of foreign languages, since it also indicates the feasibility of developing a world language. The first section, while tracing the natural history of language, deals with the formation of the alphabet, the flexion of person, tense, number, gender, case, mood, and voice; next, under syntax, or "traffic rules" in language, the author discusses the anarchy of words and the problems of word order; finally, in this section, he explains how languages have become classified into family groups.

The second part of the book tells how to learn basic word lists and shows the similarities between the Teutonic languages, on the one hand, and of the Romance group, with its affiliation to Latin, on the other. In connection with the world language problem, the author discusses "the diseases of language," showing irregularities in their drift or development. Pioneer efforts to plan a world language are also evaluated. The

fourth part of the book contains basic vocabularies for the Teutonic languages in order to facilitate comparison of English with the Swedish, Danish, Dutch, and German, and a similar list of words in the Romance languages—French, Spanish, Portuguese, and Italian. There is also a list of Greek roots in common use for technical words of international currency.

Throughout the work there are valuable aids to students of languages, with tabulations of origins, roots, prefixes, suffixes, and other peculiarities. An understanding of the English language alone would be increased immeasurably by careful study of this scholar's method. It is knowledge of this kind that would have to be taken into account in the formation of a world language, and such a development would not appear impossible, owing to the similarities that now exist in many languages. The entire study is intensely interesting and worthy of wide practical usage. J.E.N.

STRANGERS IN INDIA. By PENDEREL MOON. New York: Reynal & Hitchcock, 1945, pp. vi+184.

The author, a young Englishman who served some fifteen years in the Indian Civil Service, does not feel that he must defend everything British. While he does not deny the value of English rule, he does not consider it an unmixed blessing.

In the early days the British had courage and provided leadership which the Indians admired, but now they are viewed with suspicion. They constructed canals to reduce famine and they built railways, but the native watched the Englishman grow rich while the Indian remained poor—and he draws an inference. Furthermore, the English have been haughty and excluded Indians from positions of honor and responsibility. They considered their legal system perfect and imposed it; but, unsuited to the Indian way of life, it has actually worked injustices. Although the English have long talked about self-government, instead of leading the way, they have been pushed toward it reluctantly. No leaders have been trained to carry on the system. Some India office officials frankly admit a lack of interest in teaching Indians to govern themselves; they are staying, they say, to safeguard their investments.

This book shows plainly how alien culture elements imposed by strangers have not become integrated into the native culture. It is a thought-provoking book, and, although it does not answer all the questions, it is not satisfied with the present obstructionist policy. Many will not like the book, but the author asked neither Churchill nor Jinnah nor Nehru where the chips should fall.

WILLIAM C. SMITH, LINFIELD COLLEGE

THE GOVERNING OF MEN. General Principles and Recommendations Based on Experience at a Japanese Relocation Camp. By ALEXANDER H. LEIGHTON. Princeton, New Jersey: Princeton University Press, 1945, pp. xvi+404.

In this account of life at Poston Relocation Center, the emphasis is placed on community planning, self-government, social organization and disorganization, the strike and the resultant events. In these descriptive chapters extensive details are given, and an objective viewpoint is maintained. Several excellent photographs are included. The underlying aim is "to find what in all this is recurrently human," and hence the second part of the book is devoted to a statement and an explanation of several "principles." These are derived from a study of the types of stress in Poston that were disturbing to the emotions and thoughts of individuals. Among the types of stress that the evacuees underwent are threats to life and health, loss of means, enforced idleness, restriction of movement, isolation, threats to children, ridicule, and rejection. Resultant types of behavior were three: cooperation, withdrawal, and aggressiveness. Seven constructive tendencies which may operate toward community stability are given: creating economic security, gaining prestige and admiration, gaining and giving love, performing work that gives status, participating in sports, acquiring knowledge, aesthetic and spiritual development. The book contains a great deal of information and many interpretations that are of sociological significance.

E.S.B.

SOCIAL WELFARE

PUBLIC HOUSING IN NEWARK. Newark, New Jersey: Housing Authority of the city of Newark, 1944, pp. 40.

This brochure is exceptionally well illustrated with photographs and gives the people of Newark in particular an idea of their public housing program. The city has 2,700 public housing units, but is aiming to replace its estimated 40,000 slum dwellings "with modern, low-rent buildings."

STRAIGHT TALK FOR DISABLED VETERANS. By EDNA YOST. New York: Public Affairs Committee, Inc., 1945, pp. 32.

This book is designed to stimulate the disabled veteran to take a constructive attitude toward life and to say to him that society offers him many opportunities. He is encouraged to think and act in as normal a way as possible. The pamphlet is exceptionally well written.

POSTWAR PLANNING IN THE UNITED STATES. An Organization Directory. New York: The Twentieth Century Fund.

The organizations listed in this directory include 39 government and 158 private agencies. The major fields of interest and the number of organizations involved are international and regional problems (54), industrial and agricultural (45), educational (27), health and relief (17), housing and urban (116). Each organization receives about one-half page of small type. Each is listed (1) alphabetically, (2) by type of agency, and (3) by major field of interest.

THE STORY OF BLUE CROSS. By LOUIS H. PINK. New York: Public Affairs Committee, Inc., 1945, pp. 32.

The extent and growth of the Blue Cross hospital plan, now including 17,000,000 subscribers in the United States, are described in popular language. There are many Blue Cross plans, in fact, seventy-five operating in the form of corporations to distribute the service of hospitals and maintaining group insurance features. The control in effect is highly centralized, but the results in terms of hospital service are widespread.

INFANTS WITHOUT FAMILIES. By ANNA FREUD and DOROTHY T. BURLINGHAM. New York: International University Press, 1944, pp. 128.

The subtitle of this little book, "The Case for and against Residential Nurseries," indicates its content. The material comes firsthand from three houses of the Hampstead Nursery (England), a colony of the Foster Parents' Plan for War Children, Inc., New York, made possible by American contributors.

Of the children studied, it is estimated that under continuing present conditions 59 per cent can return to their own homes when the father returns from war and the mother from war work; 41 per cent will remain homeless, of whom some are illegitimate, some are "lost children," and some have parents deceased, or physically or mentally ill.

There is a close relationship between the children's emotional needs and their physical and social development; especially significant is their lack of mother-attachment. Social development in the relationships between children and attendant adults is illustrated by selected case materials. Both the strength and weakness of the residential nursery, as compared with family life, in contributing to the development of the children are frankly noted. The results of the study are pertinent for use by parents in the rearing of children in their own homes. B.A.MCC.

EMERGENCY WELFARE SERVICES. Report of the Studies Subcommittee of the Standing Technical Committee on Welfare, Washington, D.C.: United Nations Relief and Rehabilitation Administration, 1944, pp. 106 (published by Columbia University Press).

In this report on principles and methods of emergency welfare services, the following points are discussed: administrative problems, the use of cash, provision of food and clothing, provision of emergency shelter, temporary communities, and information service.

SOCIALIZATION OF THE NEW ENGLAND CLERGY. By GORDON A. RIEGLER. Greenfield, Ohio: The Greenfield Printing and Publishing Company, 1945, pp. x+187.

Most books on the rise of the social gospel deal with the development of the social emphasis in religion during the latter part of the nineteenth century. The present volume goes back to the period from 1800 to 1860 and traces the ideas expressed by religious leaders on such subjects as education; gambling, dueling, and drinking; children and women; philanthropy, housing, health, and amusements; the race question; agriculture and industry; and the penal system, government, and international affairs.

MEN AT WORK: SOME DEMOCRATIC METHODS FOR THE POWER AGE. By STUART CHASE. New York: Harcourt, Brace and Company, 1945, pp. 146.

This little book asks, "How can we accept the power age and remain human?" Ten brief reports on studies or projects uncover two constructive approaches to the problem thus posed. The first discovery is that the worker is a human being and that he can best adjust to machine industry when: (1) he becomes a part of a functioning social unit within the factory or office, (2) he feels that his work has importance beyond the pay check, (3) he is intelligently instructed. The second discovery is that social planning can be achieved through cooperation between centralized agencies and local communities. In the process the citizen becomes a vital participant, not a regimented robot. Both of these approaches tend to release the productive power of human beings. Both are fundamentally democratic.

The book is all sweetness and optimism. The troublesome difficulties of world appear only as grotesque shapes in the marginal background where they serve to emphasize the sheer beauty of the central figures. In spite of the fact that such treatment gives an impression of unreality, the fundamental importance to our civilization of the themes treated will be apparent to all.

CHARLES B. SPAULDING
Whittier College

THE JEHOVAH'S WITNESSES. By HERBERT HEWITT STROUP. New York: Columbia University Press, 1945, pp. vii+180.

The subject of this detailed study is a religious movement, popularly known as the Jehovah's Witnesses. This religious society had its origin about seventy years ago but was not well known until recently. The refusal of the followers to salute any flag or to enter the army brought this group into public attention. The author discusses the history and the leaders of the movement, the organization and finances, the converts and conversion, the ways of the witness, and the attitudes and relations of the group. Those who are interested in religious movements, the questions of civil liberties, and the general history of American culture will find this book informative.

M.H.N.

THE SOCIOLOGY OF THE FAMILY. By M. C. ELMER. New York: Ginn and Company, 1945, pp. xxvi+520.

There is no shortage of texts on the family, and there are some very good texts in this field. An author who wishes to write a new book worth publishing must have something distinctive to offer, including new material and possibly a new approach. The author maintains that there are, broadly, two ways of approaching the study of the family—the "associational," which is largely social psychological, and the "institutional," the more strictly sociological. He thinks that most American textbooks on the family have been concerned with the former aspect, whereas his text is concerned more definitely with the institutional aspect. The former emphasis, to be sure, is prominent in recent texts, but the historical and institutional phases have not been neglected in a number of recent as well as earlier publications.

The material covers a wide range of topics and phases, beginning with the sociological setting, followed by the social control, population, and changing aspects. It includes two large parts dealing with the social adjustment and socializing aspects. The pages are crowded full of concrete material with appropriate subheadings, together with references to sources. The family is regarded as a going concern with important functions. The institution of the family is changing, and there are problems of disorganization resulting from these changes, but social adjustments are being made and family life is being controlled by societal influences. While the book is not intended as a guidebook on marriage and family relations, the various community resources that are brought to bear on the readjustment process and that are usable are given full consideration. On the whole, it is one of the best texts on the family that has been published in recent years.

M.H.N.

PROBLEMS OF THE POSTWAR WORLD. Edited by THOMAS CARSON TOOKE MCCORMICK. New York: McGraw-Hill Book Company, Inc., 1945, pp. viii+526.

This symposium covers a wide range of problems in three fields—economic policy, government and society, and international relations. Theory and fact have been carefully balanced by the authors, questions having been discussed fairly from various viewpoints, so that the reader will gain a well-rounded understanding of postwar problems. In the chapters under economic policy, the data include income and unemployment, unionism, social security, agriculture, taxation, and economic foreign policy. Under the heading of government, the main topics are the planning process, federalism, local government and democracy, education, and the Negro. Thus far the discussion emphasizes the American scene. It is recognized, however, that national change will have to be coordinated with international relations, and in the third part of the book there is a discussion of selected postwar problems on the international level. The subjects thus reviewed are the new nationalism, the functions of the League, and American relations with Great Britain, Russia, the Far East, Pan-America, and Canada. An excellent perspective is given for understanding the postwar problems in Germany. Each chapter has been written by a different author, and the book, as a unit, merits hearty endorsement for its highly informative qualities.

J.E.N.

POPULATION ROADS TO PEACE AND WAR. By GUY IRVING BURCH and ELMER PENDELL. Washington: Population Reference Bureau, 1945, pp. v+138.

The only kind of revolution that is equal to the task of producing freedom from want is "a revolution in man's attitudes toward and habits of reproduction." This startling statement might be taken as the theme of this highly challenging inquiry into the relationship between population and peace or war. The crusading authors have amassed a host of facts to demonstrate that, as Mr. Walter Pitkin points out in the Postscript, "reckless breeding has become strangely like social cancer." Three fourths of the people in the world are now living in semistarvation. Twenty million inhabitants of this planet die prematurely because of undernourishment and disease. The population of the earth doubled in the ninety years from 1850 to 1940. Soil erosion in the United States alone in one year is taking away the sustenance that would take care of 365,000 persons. These gloomy facts would seem to make for nothing but a world of disaster in the near future. But the authors are not pessimistic. Four suggestions are made: (1) population control for married

persons made available through information means, (2) each sovereign political jurisdiction made responsible for taking care of its own population, (3) sterilization laws encouraged on the basis of social criteria as well as on a hereditary basis, (4) the world made to comprehend that lax marriage laws are related to poverty. These suggestions are made for the purpose of showing the necessity of slowing down the rate of population increase and ultimately establishing a "favorable relationship between number of people in the various parts of the world and their natural resources." Something must be done about the population problem in the world if democracy is to survive. Unlimited breeding is certain to endanger the survival of the fit. Here is the secret of future world peace.

M.J.V.

PATIENTS HAVE FAMILIES. By HENRY B. RICHARDSON. New York: The Commonwealth Fund, 1945, pp. xiv+408.

Patients are all too frequently treated as if they were apart from families. It is only recently that medicine has given wider recognition to the fact that patients have families. The illness of a patient may be profoundly affected by the stresses and strains of the human relationships in the home and in the community. The author presents a thoughtful consideration to the family background of patients, drawing upon the findings of a large study of the families of patients conducted cooperatively by the faculties of public health, medicine, and psychiatry of Cornell University Medical College, the New York Hospital and its Social Service Department, and the family service and department of educational nursing of the Community Service Society. This project was financed by the Josiah Macy, Jr., Foundation.

The book deals with the family as a unit of illness and of treatment, with special chapters dealing with the family in wartime and as a subject of research. The main case cited is that of the Martin Q- family. For three years members of this family had been in contact with a hospital and also with a family agency in the community, with so little coordination that the hospital was not aware of the work which was being done outside and not fully cognizant of the family difficulties which were responsible for much of the illness. In each member of the family the illness had a strong neurotic component which aggravated the disease and which was aggravated by the conditions in the home. By pooling the various services of the hospital and of the community, a complete picture of the patients of this family was obtained and the treatment process was greatly improved.

M.H.N.

TOMORROW'S BUSINESS. By BEARDSLEY RUMML. New York: Farrar & Rinehart, Inc., pp. 238.

Beardsley Ruml, Chairman of the Federal Reserve Bank of New York and author of the pay-as-you-go tax plan, presents in this book his ideas on how to reconcile the business of the future with the advancement of human freedom. He declares that business "stands high in responsibility among human institutions as a source of goods, to be sure, but also as a source of order and freedom." Business as an institution is as important in the formation of attitudes as are the family, the church, and the trade-union. These are the rule-making structures for a majority of persons; as such they are in reality little private governments. The government of business is to make its own rules, but these rules should be such that it becomes the business of business to "preserve the dignity and freedom of the individual in a frame of order." This sounds like *laissez faire*, but Ruml recognizes the validity of trade-union organizations as well as some governmental regulation. It is perhaps unfortunate that his definition of business neglects to mention the service motive.

Some ideas advanced by the author are: On Boards of Directors there might well be a director elected to act as trustee for the employees, customers, and vendors; the necessity for a stable dollar requires that the expenditure program of the Federal government and the tax program be closely associated; public works should have but a limited use to help stabilize the construction industry, the planning and scheduling of such works to be considered financially and regionally; the regulation of business on an international scale will necessarily be an element in the world organization for peace; labor unions and business will, some time in the future, accommodate themselves to each other and draw up new treaties for their cooperative efforts. There is little sentimentality in the book. Mr. Ruml writes on business as business. M.J.V.

LABOR AND TOMORROW'S WORLD. By G. BROMLEY OXNAM. New York: Abingdon-Cokesbury Press, 1945, pp. 153.

It is exceedingly encouraging when a leading churchman in the United States, the head of the Federal Council of Churches, writes with a penetrating understanding of the problems and aims of labor. Whenever he speaks, Bishop Oxnam has a far-reaching audience in many lands. If all who hear him or read his analyses of economic and social questions would heed his recommendations, a new world that is in the making would be greatly expedited.

In the pages of this book the author discusses what is in the worker's heart and mind, and describes the worker in his role as a trade unionist, a socialist, and a communist. The concluding chapter deals with the

Christian mission to the workers of the world. Samples of the dynamic thought of the author, revealing how well he has integrated his sociological and his religious thinking, are: (1) "Tomorrow is to belong to the worker," and "The kind of tomorrow we are to face will be determined by the ideals to which the worker gives his mind and heart"; (2) "The public can make use of the corporation publicly just as people have made use of it privately"; (3) "Men have been united by enemies; they must be united by ideals"; (4) "We denounce the profit-making economy and call for the establishment of a personality-making economy"; (5) "We must substitute the motive of service for the acquisitive instinct."

E.S.B.

FOSTER HOME CARE FOR MENTAL PATIENTS. By **HESTER B. CRUTCHER.** New York: The Commonwealth Fund, 1944, pp. 199.

This is a timely and practical book describing family care of the mentally ill. It is timely in that crowded institutions and mounting costs of the care of the mentally ill and defective are urgent problems today, and family care is one way to meet these problems. It is practical in the wealth of detail it gives about the administration of family care, selection of patients and of homes, supervision of patients, forms and procedures. The appendix includes a brief description of family-care programs now in use in the United States. The author draws upon her own experience in administering such a program in the state of New York, and also upon studies made of the family care of mental patients in other countries.

Foster family care, i.e., the placing of the mentally ill or defective with families other than their own for care, is cheaper than hospital care and has proved to have significant therapeutic results. It is used successfully for patients needing "continuous treatment," whose outlook for recovery is poor but who can adjust to living under close supervision in a home and profit from the individual attention which comes with family life. It is also used for some patients who have responded so well to intensive hospital treatment that they are placed in homes as a therapeutic measure to hasten recovery. A noteworthy finding in the studies made was that patients in the first category often move over into the second.

RUBY S. INLOW

GUARANTEED ANNUAL WAGES. By **JACK CHERNICK** and **GEORGE C. HELICKSON.** Minneapolis: The University of Minnesota Press, 1945, pp. vii+146.

The theme of this book received an interested comment from the late President Roosevelt as long ago as 1934. For twenty years experiments have been carried on with an annual wage system by certain business firms, notably, George A. Hormel & Company, Proctor & Gamble Company, and the Nunn-Bush shoe company. The subject is exceedingly important,

for it relates to the basic problem of security in employment—a security which salaried workers have long enjoyed and taken for granted. The greatest worry of millions of workers is caused by the fear of receiving a notice that their services will not be needed tomorrow.

The treatment covers topics such as annual wage pioneers and their philosophies, types of annual wage plans and their operation, employment regularization, and the part that the government may play in an annual wage program. Special attention is given to annual wages in the building industry, to the relation of annual wages to both seasonal and cyclical unemployment, and labor's interest in annual wage plans. The authors contend that the annual wage "may not be a perfect mechanism" but that it "deserves a fair trial until something better is conceived." Many basic facts are brought together and presented lucidly for study and discussion.

E.S.B.

SOCIOLOGY APPLIED TO NURSING. By EMORY S. BOGARDUS and ALICE B. BRETHORST. Second Edition. Philadelphia and London: W. B. Saunders Co., 1945, pp. 312.

This textbook, designed for schools of nursing, is a happy combination of theory and practice. While the professional field is nursing, the discussions are pertinent for social workers and other professional experts as well. The style is clear, concise, and direct, well adapted to the interesting interweaving of sociological concept and its concrete application. New developments in sociology, medicine, and nursing are interpreted so vividly that even the interest of the uninitiated must be caught and held as he reads on to the end.

The nursing student is shown the milieu within which she works: family, community, industry, recreation. The types and significance of her services in relation to personal problems of sickness, mental breakdown, physical handicap, poverty, and to the problems of a world at war and following war are interpreted professionally, sympathetically, and inspiringly. The case stories and the twenty-seven photographs illustrate these services. Recently developed new fields such as aeronautical nursing are presented along with a review of community health agencies and professional nursing organizations. Because of the wealth of material it contains the book might well be used for a year's course.

Each chapter is divided into sections set off by appropriate headings and is concluded with questions, an exercise, and a list of well-selected readings. This new illustrated edition of the popular text will be welcomed by instructors in schools of nursing as well as in other professional schools, especially those offering training in occupational therapy and therapeutic case work.

B.A.MCC.

FAMILIES RECEIVING AID TO DEPENDENT CHILDREN, OCTOBER, 1942. Part 1. Race, Size, and Composition of Families and Reasons for Dependency. By AGNES LEISY. Washington, D.C.: Social Security Board, 1945, pp. 58.

In this factual study are discussed size and composition of families, children not approved for aid, relatives with whom children were living, and reasons for lack of support or care.

MIAMI: ECONOMIC PATTERN OF A RESORT AREA. By R. P. WOLFF. Coral Gables, Florida: University of Miami, 1945, pp. vi+172.

This is a summary of a series of studies made in connection with the work of the Post-War Planning Commission at the University of Miami. The studies were designed to provide economic and sociological information regarding the Greater Miami area. The volume deals with the resources of the southern part of Florida, the tourist trade, trades and industries, real estate, and income structure.

M.H.N.

CITY DEVELOPMENT. Studies in Disintegration and Renewal. By LEWIS MUMFORD. New York: Harcourt, Brace and Co., 1945, pp. 248.

This little volume presents six essays, the last two of which are printed for the first time in the United States. The other four, printed earlier, are now "inaccessible." The author says that these statements are "the most representative selections" of his work "in the field of urbanism during the last quarter century." Each chapter is preceded by a preface giving a clue to its content and indicating the author's own critical point of view.

The first essay, "The City," appeared in 1922 and points to the failures of metropolitan civilization and the necessity for remolding it. The second chapter, "The Metropolitan Milieu," was published in 1934, and is focused on three human beings and their personalities as molded by the changing city. In the last two essays the reader finds a dramatic presentation of Mumford's philosophy (or perhaps one should say sociology). The titles are "The Social Foundations of Post-war Building" and "The Plan of London," the latter a critical appraisal of the plan as prepared by Messrs. Abercrombie and Forshaw for the London County Council. The themes are closely interrelated. Mumford strikes hard at a world he describes as "given over to devitalized mechanisms, desocialized organisms, and depersonalized societies." He believes any community pattern must dignify human personality and revitalize human and cultural values. Family life must furnish the center of living. Planning must include "decentralization, regional unification," and eventually "international cooperation." The book offers many considerations basic for urban sociology and social planning.

B.A.McC.

AN APPRAISAL FOR MEASURING THE QUALITY OF HOUSING. By ALLAN A. TWICHELL. New York: American Public Health Association Committee on the Hygiene of Housing, 1945, pp. 71.

This method evaluates deficiencies and includes the neighborhood as an asset or a liability. A heavy-traffic street or a near-by low grade business district has negative value. Use is made of the standard established by the American Public Health Association; areas meeting this standard are given a zero score. The higher the score, the lower the quality of the housing.

The enumerators enter the facts as observed on the schedule and the actual scoring is done later in the office from tables that give a definite evaluation to specific conditions. The method was used in a study of New Haven, Connecticut, with the purpose of presenting information on the basis of which a long-time program of slum clearance and housing improvement might be developed.

G.B.M.

SOCIAL PHOTOPLAY

The Valley of Decision is a study in social distances. First, there is economic distance between employer and employees (in the steel mills of Pittsburgh in the seventies). When the Scott mills grew in size and amount of business, employer and employees no longer understood each other's problems and hence social farness developed. A strike ensued as a means of obtaining better conditions of labor. Some employees took a radical stand against their employer, while one of the sons of the owner arranged to import thugs from Detroit to break up the strike. On the other hand, the leader of the labor union aimed to be fair-minded, and the eldest son of the employer desired a settlement that would be just; in fact, he persuaded his father to grant the union's minimum requests. Through carelessness the strikebreakers came, a riot ensued, and several deaths resulted. The picture demonstrates how social farness develops through misunderstanding and through the rise of radical feeling and resentment on one hand and of stubborn feelings on the other hand. It illustrates also how attitudes of fair-mindedness on the part of both employer and employee can develop a natural social nearness, despite strong artificial tendencies to the contrary.

Second, there is cultural and class distance between Mary, the daughter of an employee who has lost his legs in the steel mill, and the eldest son, Paul, of the owner of the Scott mills. This farness finally gives way to a nearness based on an underlying mutual interest in the distinctly human problems of life. The acting of Greer Garson, as Mary, is superb.

E.S.B.

SOCIAL DRAMA

THE HASTY HEART. A Play in Three Acts. By JOHN PATRICK. New York: Random House, 1945, pp. 151.

The Hasty Heart is a war play with a somewhat unique theme. The problem presented is whether or not to convey to the wounded soldier the fact that he is not to live very much longer. The action of the play takes place in a convalescent ward of a British hospital on the Burma front. Five convalescent men, their orderly, and their nurse are in the ward when Lachie, the Scot, arrives to spend his last days with them.

The five convalescents include an American, an Australian, and a New Zealander. They are having as gay a time as their wits and healing wounds will allow. The ward is known for its good morale and fine fellowship. This is the reason that the Colonel wishes Lachie, the Cameron highlander, to be there. He feels that Lachie needs friendship. He informs the men and the nurse that, while Lachie has recovered from his operation for removal of a kidney pierced by shrapnel, his other kidney has been found to be badly diseased. Lachie has not been told. Will the ward help make Lachie happy without informing him? When Lachie appears, the men welcome him with pointed enthusiasm. But Lachie turns out to be quite self-sufficient and a little more than merely independent. He is all granite with a bit of acid oozing out. His self-assurance and his superior attitudes madden the men. Then they remember his plight. They are considerably sober, too, when he tells them that he has invested all of his army pay in a bit of Scottish soil so that he may soon return to farm it. In a week the men have finally succeeded in piercing his armor and have found that Lachie is in reality a very lonely soul.

Lachie has also succeeded in winning the love of his nurse. Everything is wonderful for Lachie for the first time in his life. The Colonel, however, has received orders to tell Lachie of his real condition and to inform him that he is to be transported home to die. Lachie takes the news with shocked bitterness. All the kindnesses that he has received from the men and the nurse have been due to pity and compassion rather than to friendship and love. "And shuid I be proud that ye liked me only because I was tae die?" he shouts at them.

The conflict in his heart is finally resolved when the men convince him that they really have been his friends, and that his pride has caused him to suffer all his life. "Boot now I've nae the time tae squander on my pride. I want tae stay. If I moost beg ye tae take me back, then I beg ye." With these words, the hasty heart finally takes time out to reflect. The conflict within the mind and its effect upon the objective situation is told with discriminating sensitivity. The lines of the play are brisk, sparkling, and forceful.

M.J.V.

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